

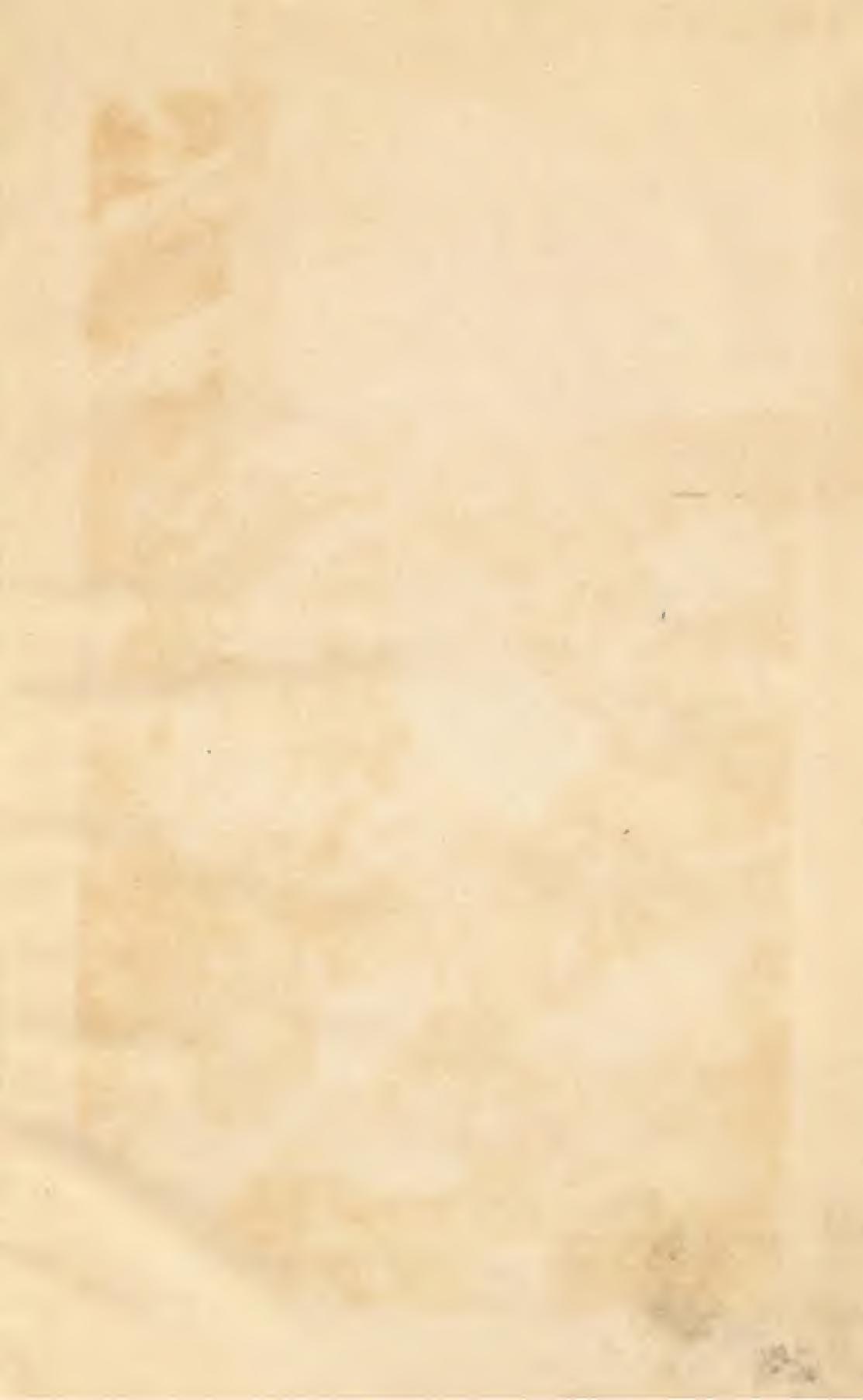
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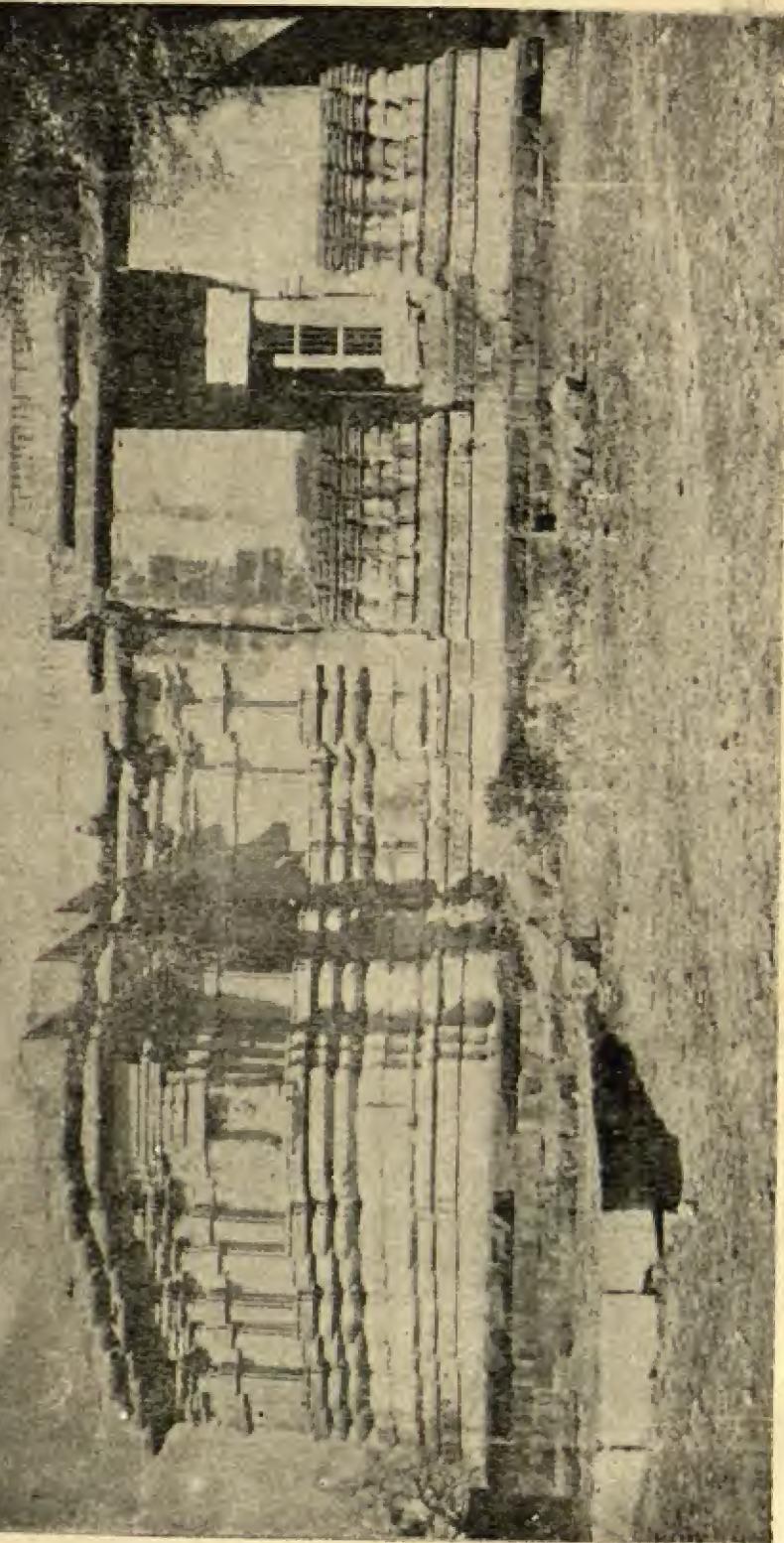
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Rāmanarayana Temple,
Popularly called Kholegara's Matha, Ambe Jogai

YĀDAVA INSCRIPTIONS FROM AMBE JOGAI

By

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Reader in Ancient Indian History, Culture and Archaeology,
Nagpur University

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होशिआरपुरम्

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HOSHIARPUR

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P R E F A C E

The value of the four inscriptions studied and edited in the following pages for a proper understanding of the later Yadava history, particularly of the reign of Singhāṇa, the greatest member of the dynasty, can hardly be overestimated. Two of these epigraphs are edited here with their *facsimiles* for the first time. The Rāmanārāyaṇa Temple Inscription, though originally published with a photozincograph by G. Bühler, is included here for the sake of completeness, and a perusal will convince anyone that the present edition marks a considerable improvement over Bühler's. A glance at the monograph will highlight the wealth of historical information enshrined in these records.

The press copy of the work was ready as early as in March 1968, but owing to some circumstances beyond my control it could not see the light of the day earlier. It is reproduced in the following pages without any material change.

It is my pleasant duty to acknowledge gratefully the valuable help that I have received from various quarters in the production of the present work. The idea of editing these inscriptions anew was suggested and the estampages for this purpose were kindly supplied by the late Dr. Moreshwar G. Dikshit, Director of Archaeology, Government of Maharashtra; I remember him on this occasion. I am highly grateful to Mahāmahopādhyāya Dr. V.V. Mirashi for checking the readings and offering some useful suggestions. I am greatly indebted to Acharya Dr. Vishva Bandhu, Director, Vishveshvaranand Institute of Sanskrit and Indological Studies, Panjab (University, Hoshiarpur, for including the monograph in the *Vishveshvaranand Indological Series*, and to Dr. K. V. Sarma, Reader in Sanskrit, Vishveshvaranand Institute, for taking keen personal interest in its publication. But for his valuable help it would not have been

possible to see it published so soon. My thanks are due to Shri S.K. Pande, photographer, Department of Ancient Indian History, Culture and Archaeology, Nagpur University, for preparing the photographs illustrating the work.

AJAY MITRA SHASTRI

Dept. of Ancient Indian History,
Culture and Archaeology,
University of Nagpur,
Silver Jubilee of Indian Independence,
15th August, 1972.

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LIST OF ABBREVIATIONS

<i>ASWI</i>	<i>Archaeological Survey of Western India.</i>
<i>BG</i>	<i>Bombay Gazetteer.</i>
<i>DHNI</i>	<i>Dynastic History of Northern India</i> , by H. C. Ray.
<i>EHD</i>	<i>Early History of the Deccan</i> , edited by G. Yazdani.
<i>EI</i>	<i>Epigraphia Indica.</i>
<i>GOS</i>	Gaekwad's Oriental Series.
<i>IA</i>	<i>Indian Antiquary.</i>
<i>JNSI</i>	<i>Journal of the Numismatic Society of India.</i>
<i>SMHD</i>	<i>Sources of the Mediaeval History of the Deccan (Dakṣinacaya Madhyayugina Itihasaer Sadhanē).</i>

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„ III.	: Yōgēśvari Temple Inscription of Khōlēśvara, Ambe Jogai.
„ IV.	: Rāmanārāyaṇa Temple Inscription of Lakṣmi, dated Śaka 1162, Ambe Jogai.

Note. The asterisk (*) and the floral mark (❀) occurring in the edition of the Inscriptions indicate the letters, words, figures and marks supplied by the editor.

INTRODUCTION

The stone-slabs bearing the four inscriptions edited hereunder are situated in the village Ambe, also known as Ambe Jogai, in the Bhir District of the Marathwada Division of the Maharashtra State. Three of these inscriptions were published with a Marathi introduction and rendering, but without facsimiles, by O. H. Khare in the *Sources of the mediaeval history of the Deccan* (Marathi), Vol. I, pp. 55-76. However, as these inscriptions were published only in Marathi, they were not accessible to the generality of historians¹, and as the facsimiles were not published, scholars interested in them were deprived of a means of checking the readings. It was, therefore, generally felt by historians that these records should be published with facsimiles and an exhaustive introduction in English discussing the historical information contained in them. Moreover, since the first publication of these epigraphs more than thirty-five years ago, much new material bearing on the Yadava history has come to light, which has rendered a re-appraisal of these inscriptions imperative. In view of these facts, these records are being edited here afresh from the excellent ink-impressions kindly supplied by the late Moreshwar G. Dikshit, the then Director of Archaeology and Archives, Government of Maharashtra. The remaining fourth inscription was edited with facsimile and an English introduction and translation by G. Bühler in James Burgess's *Report on the antiquities in the Bidar and Aurangabad districts*.² But he had left many a lacuna

1. Except for the late A. S. Altekar (*Early history of the Deccan*—hereinafter referred to as *EHD*—Part VIII, Ch. II), no historian has utilised these inscriptions. E.g., H. C. Ray, *Dynastic history of Northern India*, II, Chs. XIV-XV; A.K. Majumdar, *Chaulukyas of Gujarat* (Bombay, 1956), Ch. IX.

2. *Archaeological Survey of Western India*, (ASWI), Vol. III. Having been known for a long time, this record has been utilised by historians like Bhandarkar, Ray, Altekar and Majumdar.

INTRODUCTION

in his reading of the inscription and quite a few of his readings, besides making no sense, are not borne out by the facsimile published with his article. I am, therefore, editing this inscription also from an estampage kindly placed at my disposal by the late M. G. Dikshit.

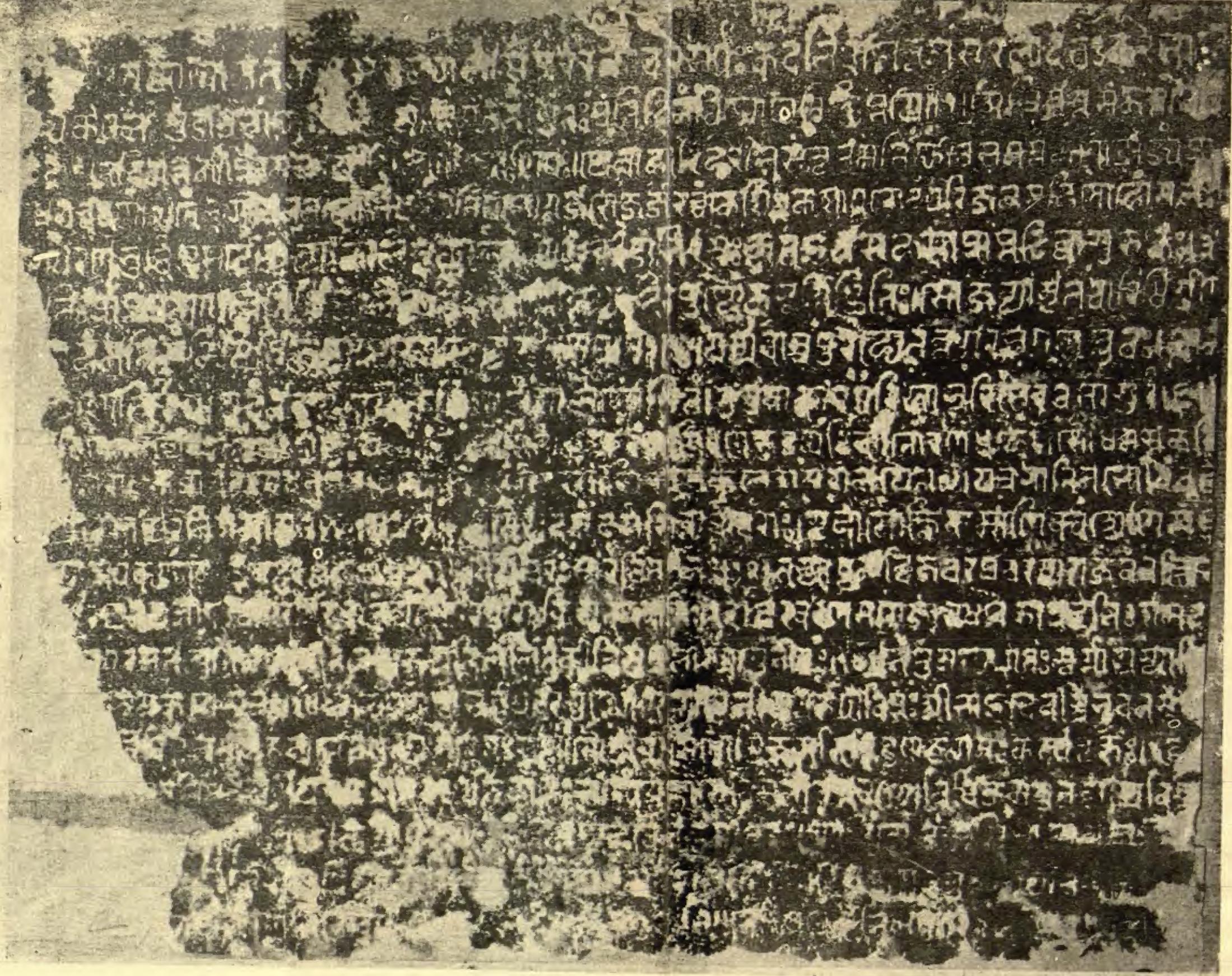


Plate I. A Fragmentary Inscription of Khôleśvara. Ambe Jeevi

I

A FRAGMENTARY INSCRIPTION OF KHÖLÉŚVARA
FROM AMBE JOGAI

This inscription was first noticed briefly by G. H. Khare.¹ It is cut into a stone-slab built up in the wall of a little shrine to the south of the Mother-in-law's tank on the Māyāmōcana-tīrtha situated to the west of the temple of Jogeshwari at Ambe Jogai. Since the proper right portion of the slab is broken away, some letters in the beginning of all the lines are lost, and the lower part of the slab is buried underground, the later portion of the epigraph has also been irretrievably lost. The extant portion of the inscription has twenty lines² comprising the first twenty-one verses and the beginning of verse 22 of the Yōgēśvari temple inscription edited below as No. III. Many of these stanzas are also found in the Sakalēśvara temple inscription (No. II). As the latter portion of the inscription is no longer extant, it is not possible to ascertain its object. It is possible that the lost portion might have contained some additional information about Khölēśvara and that the composer of its formal portion might have been different from those of the other records under study.³ But all this is but a conjecture.

As stated above, the extant portion of the inscription is literally identical with vv. 1-21 of No. III and, consequently, does not make any new addition to our knowledge of the Yādava history. But a few

1. *Sources of the mediaeval history of the Deccan* (hereinafter referred to as SMHD), p. 55.

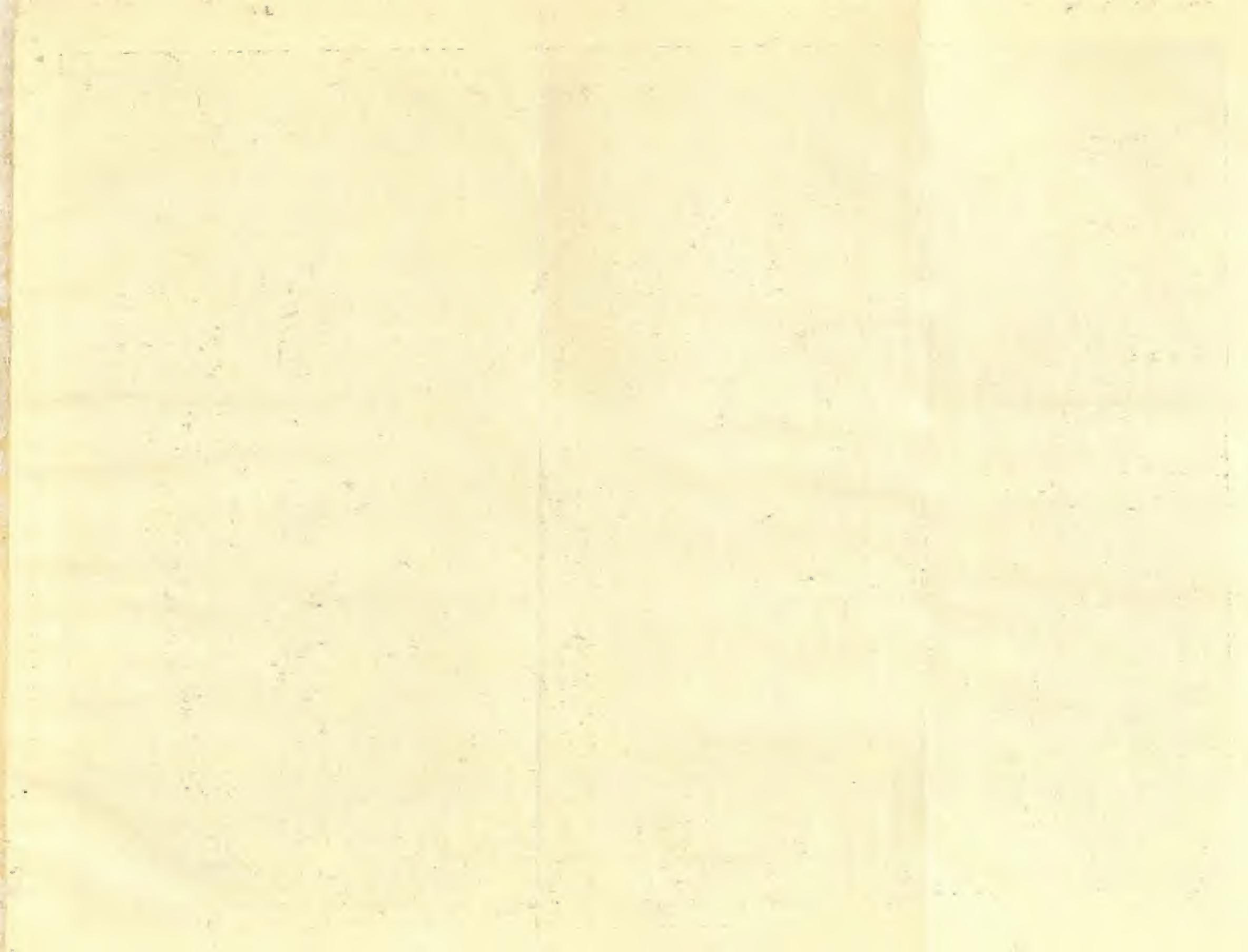
2. Khare, however, states that the portion of the inscription after line 16 is buried. But the set of estampages before me clearly shows 20 lines.

3. Twenty-one stanzas of the extant portion of this epigraph being identical with those of No. III, it appears very likely that both were composed by the same author.

interesting points about it may be noted. The lines in this inscription contained a comparatively smaller number of letters than those in No. III. This is obvious from the fact that whereas in No. III the first twenty-one verses are accommodated in only 19 lines, they cover 20 lines in the present inscription. As in No. III, the stanzas are numbered. The serial numbers of the verses are sometimes flanked by two vertical lines (*dandas*) on either side and sometimes by a single line. In the opening line, the *prsthāmātrās* are not used at all, while they are invariably employed in all the subsequent lines. Although the text of the preserved portion of the epigraph is the same as that of No. III, some of the names and words are differently spelt. Thus in verse 2, the name of the reigning Yādava emperor is given as Siṁhāna as against Siṅghāna in No. III.¹ In the words *gurjārō* and *jarjaratvam* in line 4, the letter *j* is not duplicated as against the corresponding portion of No. III where it is duplicated. The concluding word of verse 3 is clearly spelt as *turuskah* in the present record in place of *turukkah* in No. III. In line 6, between *mṛti* and *schitih*, there is no *visarga* in the present inscription as in the corresponding portion of the other record. Many other instances of such minor differences can be cited, but there is no use multiplying them here.

As will be shown in the sequel, the Yōgēśvarī temple inscription (No. III) is later than the Sakalēśvara temple inscription (No. II). And, as the extant portion of the present inscription is identical with the corresponding portion of No. III, the two inscriptions appear to be either contemporary with or not far removed from each other in point of time. Therefore, from the chronological point of view, it would have been in the fitness of things to group the present inscription as No. II or III. But as Khare has placed it first in his edition of the inscriptions, that serial number is retained here for convenience of reference.

1. This is the form of the name found in No. II also.



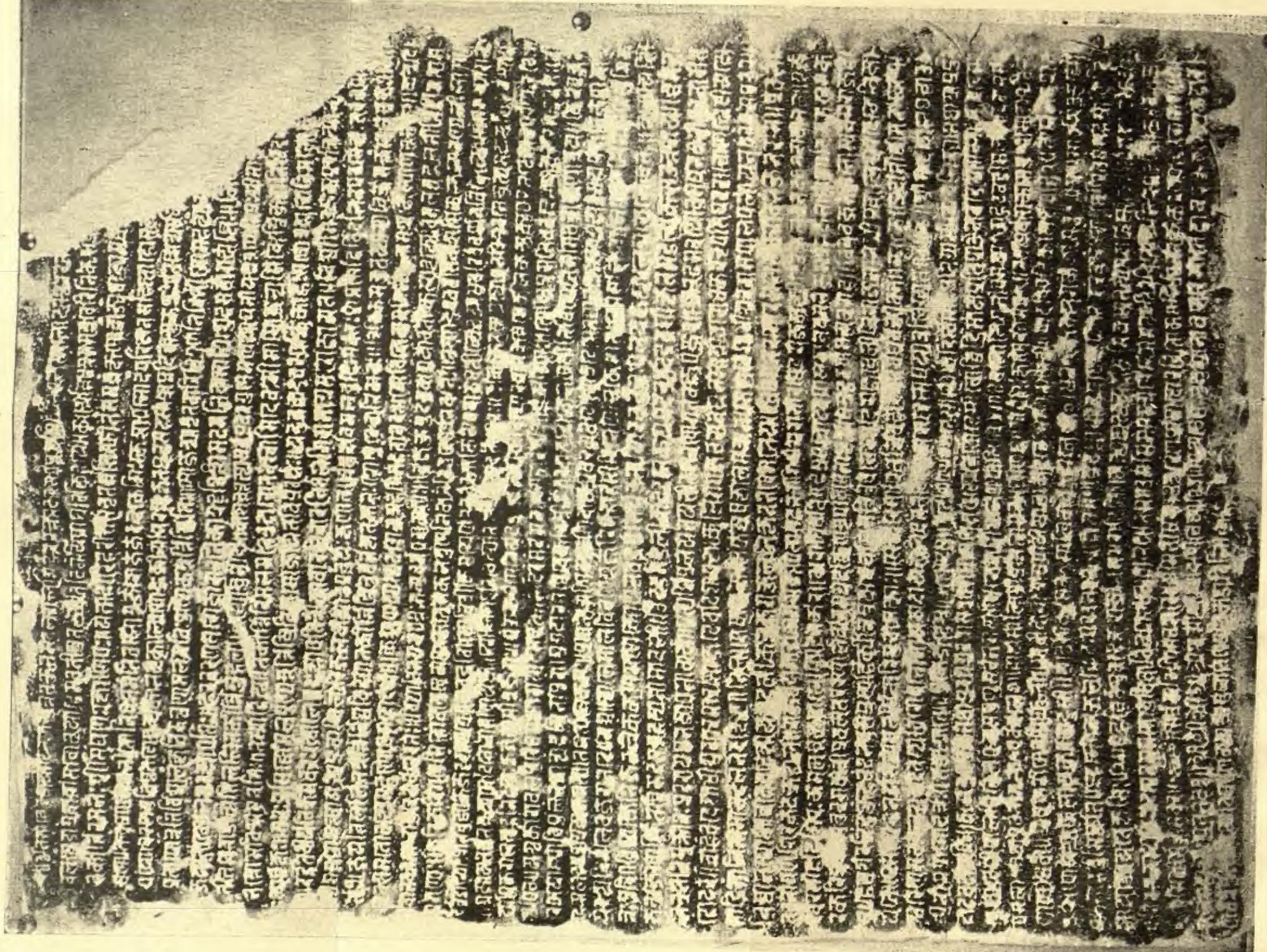


Plate II. The Sakaleśvara Temple Inscription of Khō'ēśvara, Śaka 1150

II

THE SAKALĒŚVARA TEMPLE INSCRIPTION
OF KHŌLĒŚVARA, ŚAKA 1150

The epigraph, as stated above, was first brought to light by G.H. Khare who published it with a Marathi introduction and a free rendering in the *Sources of the mediaeval history of the Deccan* (Marathi), Vol. I, pp. 55-68. The Marathi portion of the inscription was re-edited by M.G. Dikshit first in the *Bhārata Itihāsa Saṁśodhaka Maṇḍala Quarterly*, Vol. XXX, Parts 1-2, Suppl., p. 5, and later in the *Marathi Saṁśodhana Patrika*, Vol. IX, Part 1, pp. 23-30. It has been recently dealt with in detail by S.G. Tulpule in his *Prācīna Marāṭhī kōrīva lēkha*,¹ No. 23, pp. 118-23. It is edited here anew from a fresh estampage which I owe to the kindness of M.G. Dikshit.

The stone-slab bearing this record rests at present against a wall in the garden of Bansilal Marwadi outside the village of Ambe in the Mominabad Taluk of the Bhir District, Maharashtra State. But as indicated by the inscription itself, the slab must have originally belonged to the Sakalēśvara temple which is situated about two miles to the north-west of Ambe. According to Khare's information, it was brought to its present place by an English army officer. The inscription covers a space measuring 3'9" x 2'6". There are altogether forty-seven lines of writing. As the upper portion of the slab on the right side is broken away, the concluding portion of the first twelve lines is lost, the number of the *akṣaras* thus lost in each line varying from 12 to 2 in a diminishing order. But this loss is not irretrievable as the missing letters can be restored with the help of the Yōgēśvari temple inscription, also found at the same place. Each line contains forty-seven to fifty-seven *akṣaras* except the last one which has only twenty-five letters. Each *akṣara* covers a space of about $\frac{1}{2}$ " broad and $\frac{1}{2}$ " high. Even though a few letters here and there have become illegible owing to the inscription having been exposed to the

1. Poona, 1963.

Inclemency of the weather for several centuries, the record is, on the whole, in a fairly good state of preservation.

The characters are of the Nāgari alphabet regular to the period to which the epigraph refers itself. The letters are generally well formed and do not present much difficulty in decipherment. The medial *u* turns normally to the left, but we have one example where it turns to the right ("dadbhuta^o"). The *prsthāmātras* are employed throughout the record, though occasionally this rule is not observed as in *namō*, line 11, *yēnā^o*, 13, *līkhyatē*, 135. Sometimes, in one and the same word, once the *prsthāmātra* is used to denote the medial *z*, while the second medial *z* is denoted by a stroke above the letter, as in *tēlūngikē*, 123.¹ Normally, the letters are carefully executed and they can be easily distinguished from one another. But often this distinction is not maintained and a confusion is likely to result if one does not take the context into account. For instance, there is not much difference between *r* and *c*, as in "vīcāra^o" 111. Sometimes *r* and *b* are clearly distinguished, the latter having a notch or a cross-bar in its loop, as in "balō", 14 (notch), and *Nimbadevā^o*, 116 (cross-bar) : in the Marathi portion, *b* is formed with a complete cross-bar, e.g., "baū^o", 135, Āmhe^o, 136 ; but sometimes this distinction is not clear, cf. "vimala^o" and "buddhih in 112. In many a place *t*, *n* and *bh* are similarly formed and, but for the context, cannot be distinguished from one another, cf. "syōnnata, 11, *yēnā^o*, 13, and *bhayad*, 12. Likewise, *s* and *m* have often the same form, as in *sa-nastam*, 13. In *dha*, the *akṣara* and the medial sign for *z* are joined by a horizontal line.² In writing *yy*, the second member is added below the first, as in "varyyana, 117, and *rayāryyara^o*, 132.³ Two (sometimes only one) *dandas* are employed as the punctuation mark at the end of verses and verse-halves as also of sentences in the prose portion.

The language of the inscription is Sanskrit except for lines 35-41 and 46-47 which are in what the author styles as *Mahārastra-bhāṣā*. The Sanskrit portion is partly in verse and partly in prose. The

1. Also cf., *telūngō*, 14, where the medial *z* is denoted by a top-stroke, while a *prsthāmātra* is employed in writing the medial *z*.

2. So also in *dhō* and *dhau*.

3. As will be shown in the sequel, a different method is adopted in No. IV.

stanzas, which are composed in a variety of metres, are beautiful and, from a literary standpoint, are of a considerably high standard. There are altogether twenty-seven verses. The first twenty-three stanzas, which are in the nature of a *praśasti*, are not numbered, while the remaining four verses following the Marathi portion are numbered independently.¹

As regards orthography, the following points may be noted. Both *jihvāmaliya* (l 1) and *upadhāmāniya* (l 2) are sparingly employed. The consonant following *r* is sometimes duplicated, e.g., *sarppa*^o, l 1, **kirtti*^o, l 3, **martti*, l 6; but this rule is more often violated than followed, e.g., *gurjarō* and *jarjaratvam*, l 4, **rviśva*^o and **rguṇa*^o, l 6. The subscribed *th* is formed like *ch*. An *anusvāra* is invariably employed in place of final *m*. As noted above, there is a confusion between *r* and *b*; in some places, *b* is used for *r*, as in *bipulam*, l 21. It is interesting to note that *ri* is never used for *r*, as in so many contemporary records.

The Marathi portion is also important as it furnishes us with a specimen of pre-Jñāneśvara Marathi prose. Although it is styled *Mahārāstra-bhaṣa*, there is in it a good deal of admixture of Sanskrit, and expressions like *nāma grāmō dattah* and *tathā Amrapurē*, l 35, form part of it. Among other interesting features, mention may be made of *u*-ending of masculine and neuter nominative singular forms, as in *desu*, l 36, *kamatu*, ll 39 and 40, *saku*, l 45, etc.² Interesting from lexicographical point of view are the words like *baila*, *ādu*, *sun̄ka* and *kāmata* which are either borrowed or adapted from Kanarese.³

Line 45 gives the date as Śaka 1150 (in figures only), the cyclic year being Sarvadhārin. No other details are given. But the date is regular as the cyclic year Sarvadhārin actually fell in expired Śaka 1150 (1151 current), corresponding to A.D. 1228-29.⁴ The inscription refers itself to the time of the great Yādava king Śiṅghaṇa and his general Kholēśvara. The object of the epigraph is to record certain grants made by Kholēśvara in favour of the god Sakaleśvara.

1. I.e., 1, 2, 3 and 4 and not 24, 25, 26 and 27.

2. For the linguistic peculiarities of the Marathi portion, *vide* S.G. Tulpule, *Prācīna Marāṭhi kōrtva lekha*, pp. 119-20.

3. For a discussion on these words, see M. G. Dikshit, *op. cit.*, pp. 26-28.

4. L. D. Swamikannu Pillai, *An Indian ephemeris*, Vol. IV, p. 58.

The inscription opens with a benedictory stanza invoking the blessings of the elephant-headed god, *i. e.*, (Ganēśa). The next two verses enumerate the more important military exploits of the reigning Yādava king Śīghaṇa (vv. 2-3). Then follows a detailed description of the personal qualities and military achievements of his general Kholēśvara. This description is partly in verse (vv. 4-23) and partly in prose (II 24-34). The prose portion gives us a catalogue of the *virudas*¹ assumed by Kholēśvara, giving us an insight into his conquests and qualities of character. Lines 35-41 give an account of the various grants made by Kholēśvara for the enjoyment (*viśeṣa-bhōgaya*) of the god Sakalēśvara from time to time. Verses 24-26 are of an imprecatory character enumerating the calamities that would befall a sinner who obstructed or revoked the grants. The next verse (27) exhorts the future rulers of his own family as also those of other families to continue the grants. Then follows the date as specified above and the information about the writer and the engraver of the record (II 45-47) and some auspicious formulas.

The inscription was written by one Rāma, the *pāṇḍita*-in-charge of the Records Office (*śrīkarāya-pāṇḍita*).² The arrangement for engraving it on the stone slab was made by one Nāikya, son of Sarēśa (Sarvēśa), a servant (*sāntanugu*) of Mēdipau and Ādhivāṇi.³ We are told that the whole record was first written out on a *bhūrjapatra* (*bhūrju*) and then engraved (*kaṇḍarīlī*), from the beginning to the end, on the slab. This statement is interesting inasmuch as it gives us information about the mechanical processes involved in the execution of an inscription: first it was written out on *bhūrjapatra* and then

1. Called *nāmāvalī* (I 25) or *rājāvalī* (I 33).

2. Tulpule, (*op. cit.*, p. 122), gives the name of the writer as Śrīkarāya Pāṇḍitasuta: but the relevant reading appears to be *pāṇḍita Rāmēśa* and not *pāṇḍita-sutēśa* as suggested by Tulpule (pp. 121, 123).

3. Tulpule describes Sarēśa as the follower or servant of śrī-Svasti, śrī-Mēdipau and Ādhivāṇi (p. 121). But this does not appear to be correct. The expression *śrī svasti ēśi* appears to be part of the preceding auspicious formula. This is also supported by another consideration. If we accept Tulpule's view, it would be difficult to explain why the honorific *śrī* is employed only for Svasti and Mēdipau and why Ādhivāṇi is excluded from this privilege, while the relationship of all the three to Nāikya was the same.

engraved on stone or metal as the case may be. Unfortunately, we have no information about the author.¹

The grants made by Khölēśvara to the Sakalēśvara temple, which are recorded in Marathi, include the following : the village Laghu-Bāuci in Āmradeśa ; many sources of income (*baumūlika*)² created at the royal residences or military cantonments in every village in the four *dēśas*, viz., Āmbēdeśa, Kējadēśa, Ausadēśa and Udagiri (*dēśa*) ; one gold coin and a flower-basket from each of the markets³ and residential wards at Āmrāpura ; *cautha* measures of food grains and 1/4th cowrie shell in lieu of gold⁴ from each of the four garrisons in the four *dēśas*, every month, for the maintenance of the free feeding houses (*sattras*) for the priests ; one cowrie to meet the expense of betel leaves for the god ; 1/8th (evidently of the produce) from the land, even if it was meant for the cultivation of the *pundra* variety of cane,⁵ as a *sarva-namasya* (tax-free) gift ; 3 *maṭas*⁶ near the tank at the village Bilvapāli and 1 from the unclaimed land near the village ; 1 *maṭa* in the village Rāhaṭavāṇḍi ;⁷ 1 *maṭa* near the temple ; another *maṭa* to its east ; thus all-told 7 *maṭas* ; four-stringed flower garland from every flower-vendress in the market ; 6 oil-mills for oil, 1 *kāmata*⁸ to the south of Āmbē and another to

1. Tulpule thinks that Śrikarāga Paṇḍitasuta was the author of the record (*op. cit.*, p. 122). But this does not appear to be correct. Firstly, as we have seen above, the correct reading should be Rāmaṇa. The reading *sutīna* proposed by Tulpule is grammatically incorrect. Secondly, in epigraphic records a distinction is made between the writer (*lēkhaka*) and the author, the duty of the former being of a mechanical nature, viz., writing the record given to him for the guidance of the scribe. Often he wrote the record on the stone or plate itself. *Vide* D.G. Sircar, *Indian epigraphical glossary* (Delhi, 1966), p. 171, under *lēkhaka* and *likhita*.

2. From Sanskrit *bahumūlika*. Dikshit (*op. cit.*, p. 25) reads it as *ghauḍa*-*likha* and takes it to mean a tax on horses.

3. *Hāṣaṇa*. As pointed out by Dikshit (*ibid.*), it may refer to markets held on certain days.

4. I.e., tax in coins. Tulpule (*op. cit.*, p. 120) reads *saya* (festival) in place of *svāpa*.

5. The *pundra* variety of sugarcane is still grown in Maharashtra.

6. Field where fruit-trees are grown.

7. As suggested by Dikshit (*op. cit.*, p. 26), it may also denote a place where the Persian wheel was employed to draw water.

8. I.e., field cultivated by employing labour.

its east ; 1 *cautha* for the salt, from the village Sāya ; 5 areca nuts on the transaction of every gold coin called *asu* ;¹ 1 *āḍu*² after every *asu* at Mōrivāva ; 1 bundle on the sale of dry fodder and grass ; on the betel leaves sold by weight or in lump, 25 leaves, while on those sold by auction, 12 leaves ;³ a cess named *sunika* on vegetable-vendors and fruits ; 1 *kdmata* each in the villages Cūṭusa, Āḍasa and Javalagāva ; a *māṭa* and a field in Sālivāva.⁴

The epigraph affords us a wealth of historical information about the Yādava king Singāhaṇa and his generalissimo Khōlēśvara which we may now proceed to study. Singāhaṇa, we are told, had destroyed the multitude of all his enemies and his spotless fame had reached the very ends of the quarters. As regards his specific military achievements, it is said that he captured in a moment the whole of the extensive kingdom of Arjuna, which was very prosperous and rich in horses and elephants, and destroyed Dhārā, the ornament of the earth, caused the death of Tēluṅga, split up the powerful Gurjara, drove Kēsi to such a state of helplessness that he started plucking out his hair, compelled the Hōsala (Hōysala) king, together with his retinue, to take shelter in the water of a pool, drove the Cōḍi to the sea, caused the death of Subhaṇa on the battle-field, repulsed the Gauda in a play as it were and drove away the Turuṣka to the quarters (vv. 2-3). These two stanzas eulogising the conquests of Singāhaṇa are reproduced verbatim in inscriptions I and III edited in these pages.⁵

That Arjuna was defeated by Singāhaṇa is known to us from several Yādava records.⁶ Fleet was inclined to identify king Arjuna

1. For references to *asu* in Mahānubhāve literature, *vide* Dikshit, *op. cit.*, p. 27.

2. A copper coin of small value.

3. Tulpule reads 12 in the text, but gives the figure as 10 while giving the rendering of the Marathi portion. *Vide* Tulpule, *op. cit.*, pp. 123, 121.

4. In dealing with the Marathi portion I have derived great help from the learned writings of Dikshit and Tulpule.

5. These verses, as stated earlier, are partially damaged in the present inscription. They are restored here with the help of No. III.

6. Bahal inscription of Singāhaṇa, verse 14, *EI*, III, p. 113 ; Madanpur inscription of Kanbara, verse 10, *ibid.*, XIX, p. 22 ; Purushottamapuri pls. of Rāmacandra, verse 4, *ibid.*, XXV, p. 209 ; Paithan pls. of Rāmacandra, IA, XIV, p. 314. The *Raja-praśasti* of Hēmādri's *Uvata-khanda* (*Collected works of Sir R.G. Bhandarkar*, III, p. 195, verse 43) avers that Singāhaṇa killed king Arjuna.

with Arjunadēva, the Vāghēla chief of Achilwad. He overcame the chronological incongruity that the Vāghēla Arjunadēva ascended the throne after the reign of Siṅghaṇa had come to an end by assuming that the former might have held command under his father Visaladēva (A. D. 1243-44 to 1261-62) and so have been a contemporary of Siṅghaṇa.¹ R. G. Bhandarkar, on the other hand, regarded him as identical with Arjunavarmadēva, the Paramāra king of Mālava.² The present inscription settles this point beyond doubt as it associates Arjuna with Dhārā, the Paramāra capital, which is said to have been stormed by Siṅghaṇa. The Uddari stone inscription also describes Siṅghaṇa as a lion in curbing the pride of the rutting elephant, that is, Arjuna, the king of Mālava.³ That Siṅghaṇa seized the king of Dhārā is also averred by Hēmārdi.⁴

The statement that Siṅghaṇa killed Subhaṭa in the battlefield is important inasmuch as this exploit is not known from any other source so far. This prince may be easily identified with the Paramāra ruler Subhaṭavarman, father of Arjunavarmā. It is interesting to note in this connection that in the Mungoli Inscription,⁵ Siṅghaṇa's father Jaitugi, is credited with defeating, among others, the king of Mālava, who could be none else than Subhaṭavarman. It is quite likely, therefore, that Siṅghaṇa may have accompanied his father on his Mālava expedition or that the latter may have entrusted the Mālava campaign to his able son Siṅghaṇa. We have no means to judge the veracity of the claim that Subhaṭavarman met his doom at the hands of Siṅghaṇa.

The Tēluṅga (Andhra) contemporary of Siṅghaṇa was undoubtedly the Kākatiya king Gaṇapatidēva (A.D. 1198-99 to 1261-62). Like our

Though there is no independent evidence in support of this claim, Altekar accepts it as probable (*EHD*, p. 534). The *Suktimuktiśāli* of Jaihaṇa (vv. 16-20, cited in *ibid.*, p. 150, fn. 6) states that Siṁha uprooted Arjuna because of the training in the science of elephants (*gaja-sikṣa*) he had received from Janārdana.

1. *BG*, Vol. I, p. 525, fn. 4.
2. *Early history of the Deccan (Collected Works of Sir R.G. Bhandarkar, Vol. III)*, p. 150.
3. *Arjuna-Malavi-kṣitipati-matta-nataṅga-mada-dalana-pañcāñana. Mysore Archaeological Survey Report, 1929*, p. 143.
4. Bhandarkar, *op. cit.*, p. 195, v. 44.
5. *EI*, V, p. 33.

inscription, some other Yādava records also style Śīghaṇa as the uprooter of the water-lily that was the head of the Tēlaṅga king.¹ But Mahādēva is also credited with the same achievement.² It is doubtful, therefore, if Śīghaṇa actually killed the contemporary Kākātya king whom he had himself released and reinstated on his ancestral throne. It is probable, however, that he participated in the battle in which his father Jaitugi had had killed Gaṇapati's uncle Rudra³ or his father Mahādēva.⁴ In view of more than one king laying claim to the same achievement it is equally likely that Śīghaṇa and Mahādēva inherited this title from Jaitugi.

Śīghaṇa sent a number of expeditions against Gujarat and Lāṭa, and, but for the last one, all of them were crowned with brilliant success. In one of these expeditions aimed against Lāṭa, the Cāhamāna ruling chief Simha⁵ and his brother Sindhurāja breathed their last and the latter's son Saṅgrāmasimha, also known as Śāṅkha, was taken prisoner but later released by Śīghaṇa, as we learn from the Gujarat chronicles.⁶ The death of the Lāṭa chief Simha⁷ in the battlefield is also referred to in the present inscription (II. 30-31).⁸ On another occasion, Śāṅkha besought the help of Śīghaṇa in recovering Cambay which Viradhvālava, son of Lavaṇaprasāda, had forcibly occupied. Simultaneously, the Paramāra king Dēvapāla also marched against Gujarat to help his Cāhamāna feudatory in regaining Cambay. The Yādava forces crossed the Tapti and the people were panicky.⁹ Lavaṇaprasāda,

1. Uddari stone inscription, *Mysore Archaeological Survey Report*, 1929, p. 142.

2. Sangut inscription of Mahādēvarāya, *EI* XXIII, p. 194.

3. *Rāja-pradasti*, *op. cit.*, v. 41, p. 195.

4. Yenamadala inscription of Gaṇapāmība, *EI*, III, v. 5, p. 97. Also cf., *Siddhīvara-carita*, p. 112; *Pratapa-carita*, p. 30.

5. It is not improbable that Simha belonged to the same Cāhamāna family of which six members are known to have ruled over Lāṭa from the Hansot pls. of Bhartṛvaddha, V.S. 813, *EI*, XII, p. 197.

6. *Hannīramadamardana* (GOS No. X), Act II, p. 17; *Vasanta-vilāsa* (GOS No. VII), Canto V, v. 42.

7. The name is given as Sīhaṇi in the present inscription.

8.1 Verse 36 of the next inscription also refers to the beheading of the king of Bhrugukaccha.

9. *Vasanta-vilāsa*, Introduction, p. ix; *Hannīramadamardana*, Introduction, p. v; *Kirti-kaumudi*, Canto IV, vv. 43-63.

minister and *de facto* ruler under Bhīma II, retrieved the situation through a clever strategem which split up the members of the confederacy and entered into an alliance with Śīṅghaṇa, as we learn from the *Lekha-paddhati*.¹ As we shall presently see, the defeat of Dēvapāla is also mentioned in our record. On both these occasions, the Yādava forces seem to have been led by the Brāhmaṇa general Khōleśvara. On yet another occasion, however, the Yādava forces, led by Khōleśvara's son Rāma, were routed by the Yāghēla chief visaladēva, a fact admitted by the Yādavas themselves.²

King Kēsi, with whom Śīṅghaṇa came into conflict, has not been satisfactorily identified so far. In all probability, he is identical with Jayakēśin III, the Kadamba king of Goa, who ruled from A.D. 1187-88 to 1215 or 1217.³ In his war with Jayakēśin, Śīṅghaṇa seems to have received valuable help from his feudatory Candraḍēva who is known to have been flourishing in A.D. 1250. In the Tasgaon plates of Yādava Kṛṣṇa, dated Śaka 1172 (A.D. 1250), he is said to have addressed the enemies of the Yādavas variously. He addressed Jayakēśin as follows : "O Lord, if you are Jayakēśin, the king of the sea, then drive the group of horses."⁴

The Höysala antagonist of Śīṅghaṇa was Ballāla II. Shortly after his accession, Śīṅghaṇa concentrated his attention on preparing to avenge the disastrous defeat inflicted by the Höysala king Ballāla on Bhīlāma V in the battle of Soratur. By a series of expeditions Śīṅghaṇa brought a large portion of the Höysala kingdom comprising Bellary, Anantapur, Chitaldrug and Shimoga districts under his control, and it continued to be governed by the Yādavas throughout the thirteenth century as indicated by a large number of Yādava inscriptions found there.⁵

1. Bhandarkar, *op. cit.*, p. 153, fn. 3 : *Hammiramadamardana*, Introduction, pp. viii-ix ; H. C. Ray, *DHNI*, II, pp. 1024-25.

2. See *infra* No. IV. For details of Śīṅghaṇa's campaigns against Gujarat, vide Altekar in *EHD*, pp. 533, 537, 539 ; *The Struggle for Empire*, pp. 189-91.

3. The regnal period of Jayakēśin III is variously given by historians. Thus, Fleet assigned him to the period A.D. 1187-88 to 1210-11 (*SG*, I, ii, p. 571). Moraes says that he ruled up to A.D. 1216, (*Kadamba-kula*, p. 167). A.D. 1215 or 1217 is given as the lower limit of his reign in that *Annual Report of South Indian Epigraphy* for 1925-26. App. C, Nos. 437, 439 and App. E, p. 83.

4. *EI*, XXVII, v. 19, p. 214.

5. *EHD*, p. 532.

The Cōja contemporaries of Siṅghaṇa were Kulōttuṅga III (A.D. 1178-1216), Rājarāja III (A. D. 1216-1246) and Rājendra III (A.D. 1246-1279). In the present state of our knowledge, however, there is nothing to substantiate the claim of Siṅghaṇa to have won a victory over any of the Cōja kings.

His claim to success against the Gauḍa king and the Muslims does not fare better. According to the Patna inscription, a lesser general of Siṅghaṇa had defeated a Muslim ruler.¹ As suggested by Altekar,² it is not unlikely that in the course of his expeditions in Gujarat and Malwa, Siṅghaṇa may have been involved in some border skirmishes with the Muslims.

We may now pass on to the information supplied by our inscription about Siṅghaṇa's general (*sainyādhīpati*) Khōlēśvara, also called Khōlēśa, (v. 15) and Khōlladēva (v. 9), and styled 'king', *kṣma-pati* (vv. 4, 8). The inscription supplies details about his descent both on his mother's and father's side. On his father's side the descent is traced to the sage Mudgala who was ever engrossed in meditating on Lord Śiva. On the mother's side the descent is derived from the sage Kaśyapa. In other words, Mudgala was his own *gōtra*, while the *gōtra* of his mother's family was Kaśyapa. The descent on both the sides may be given in a tabular form as follows :

<i>On father's side</i>	<i>On mother's side</i>
Mudgala	Kaśyapa
:	:
Bhādēva	Gōvinda
Svāmidēva	Vasudēva
Trivikrama	Nimbadēva
	Candra

KHŌLĒŚVARA

Only vague praise is bestowed upon Khōlēśvara's ancestors. The only interesting details that can be gleaned about them are as

1. *EI*, I, pp. 340-41.

2. *EHD*, p. 540.

follows : Bhāidēva is said to have performed some sacrifices (v. 6). Svāmidēva was a patron of scholars (v. 6). We are told that the whole of the *agrahāra*¹ of Umbarapañktika was sanctified by the birth of Trivikrama (v. 8). This shows that Umbarapañktika was probably the home town of Khōleśvara.

Next, as regards his mother's descent. Gōvinda is said to be the foremost among good kings (*kalyāṇa-bhūbhuj*, v. 11). Vāsudeva was always absorbed in worshipping Vāsudēva, i.e., he was a Vaiṣṇava (v. 12). Nimbadēva is described as a veritable wish-fulfilling tree to the supplicants and a lion to the elephants that were his enemies (v. 13).

Although Nimbadēva is described as verily the moon to the water-lilies that were the Brāhmaṇas (v. 13), the very tone of the description leaves no room for doubt that Khōleśvara's mother hailed from a ruling family. As we have already seen, Gōvinda is clearly described as a king (*bhūbhuj*). On the other hand, Khōleśvara's ancestors do not seem to have had any pretension to royal power; none of them had either a regal title or a military achievement to his credit. They took pride in performing Vedic sacrifices and enjoying *agrahāras*. Khōleśvara was probably the first member of the family to exchange the hereditary priestly profession for a military career, and by dint of his own ability, he attained the status of a great general and a feudatory chief.

Khōleśvara is naturally described in most glowing terms. Thus, he is said to have been an abode of fame, an adorament of the universe, of sharp, pure intellect, an ocean of nectar that is gentility, a treasure of virtues, terrible in fierce war, sacredness incarnate, risen to a high position by his prowess, endowed with unrivalled valour, foremost among those whose speech was purified by a sense of propriety, character and discretion, another Viśvāmitra as it were, capable to create another set of the three worlds, equal to Agastya in drinking the ocean, viz., all his enemies, successful allround, of handsome form, respected throughout the world, so on and so forth (vv. 4, 8-9).

Besides this general description we also get glimpses of the brilliant military career of Khōleśvara. The Gurjaras, it is said, were destroyed by him with his fierce sword on the other bank of

1. I.e., a rent-free Brāhmaṇa village.

the river Mēkala-kanyakā (Narmadā) and were still crying together with the goblins or jackals (*phēraya*), who had evidently come there in search of flesh.¹ Khōlēśvara is further styled as extirpator of the stalk (*i. e.*, neck) of the lotus-head of the Gurjara king Sihādi (*Gurjara-vara-Sihādi-sirah-kamala-mula-nal-śipātanakara*, II 30-31). The Yōgēsvari Temple inscription also contains this statement in somewhat different words: Having split up the Gurjaras and cut off the head of the lord of Bhēgukaccha, Khōlēśvara planted a column of victory in the sea (v. 36). Sihādi is undoubtedly identical with the Cāhamāna chief Simhā who was ruling over Lāṭa (central and southern Gujarat) with Bhēgukaccha (modern Broach) as his headquarters. According to some scholars, he is probably identical with Sahajapāla as well as with the unnamed king of Lāṭa mentioned in the *Vasanta-vilāsa* and the *Kirti-kaumudī* (VI. 57).² Although Simhā is not mentioned by name in the *Vasanta-vilāsa* and the *Kirti-kaumudī*, the *Hammīra-mada-mardana* informs us that he was a king of Lāṭa. The last-named play further tells us that when Simhā's kingdom was invaded by the Yādava army his Mālava ally (the Paramāra king Dēvapāla) deserted him and, consequently, he was forced to seek the help of Viradhavala, son of Lavaṇyaprasāda, the *de facto* ruler of the Caulukya kingdom during the reign of Bhīma II. The *Hammīra-mada-mardana* is reticent about the subsequent fate of Simhā; but the evidence of our inscription enables us to conclude that Viradhavala probably did not come to the rescue of Simhā who had proved his friendship to be untrustworthy by allowing his relations with the neighbouring powers, *viz.*, the Paramāras and the Caulukyas, to be determined by sheer opportunism, and that he lost his life in this encounter with the Yādavas. We learn from the *Hammīra-mada-mardana* that Simhā's brother Sindhurāja also lost his life at the hands of the Yādavas and that his (Sindhurāja's) son Śāṅkha was imprisoned.³ The Yādava forces on this occasion were evidently led by Kholēśvara who, being a resident of Vidarbha, was thoroughly acquainted with the terrain.

A.K. Majumdar identifies the Yādava adversary of Simhā with Jaitugi, the father of Śinghāya.⁴ But in view of the explicit assertion

1. This is the same as verse 25 of the next inscription.

2. A. K. Majumdar, *op. cit.*, p. 154.

3. *Hammīra-mada-mardana* (GOS, X), pp. 5, 17.

4. A.K. Majumdar, *op. cit.*, p. 154.

in our inscription that Siñadi (Siñha) was killed by Khōleśvara who was a general of Siñghaṇṭa there can be no doubt that the expedition against Siñha was sent by Siñghaṇṭa under the leadership of Khōleśvara.

A. S. Altekar held the view that the defeat and death of Siñha took place in c. A.D. 1222¹ or 1223.² But the available evidence merely indicates that this event must have taken place sometime before A.D. 1228, the date of the present inscription. This is in full conformity with the evidence furnished by the *Hammīra-mada-mardana*, the only work bearing on this question, which was composed sometime between A.D. 1220 and 1230. How long before this date the event took place cannot be determined in the present state of our knowledge.

In verse 22 Khōleśvara is styled as the destroyer of the king of Bhambhāgiri, while a *viruda* in line 30 describes him as the forest-fire for setting ablaze the family of the Ābhira king Lakṣmidēva, the lord of Bhambhāgiri. Verse 35 of the next inscription also refers to the destruction by Khōleśvara of the lord of Bhambhādri. He is evidently the same as Lakṣmidhara, the "lion of Rambhāgiri" who, according to Hēmādri, was killed by Siñghaṇṭa.³ The Uddari stone inscription⁴ and the Paithan⁵ and Puruṣōltamapuri⁶ plates of Rāma-candra also refer to this feat which is, however, attributed to Siñghaṇṭa. G. H. Khare suggested the identification of Bhambhāgiri with the village of Bhāmbhori in the Ahmadnagar District or Rāja's Bhām near Yeotmal.⁷ Mirashi, on the other hand, proposes to identify it with the hill near a ruined old town called Bhāmer, four miles to the south of Nīzāmpur in the Pimpalner taluka of the West Khandesh District. It lies at the foot of a great fortified hill littered with many ruined gateways, gates, towers and also some old caves locally known as

1. *EHD*, p. 535, fn. 4.

2. *Ibid.*, p. 536.

3. Bhandarkar, *op. cit.*, p. 195, verse 44.

4. *Mysore Arch. Surv. Report for 1929*, p. 142 f.

5. *IA*, XIV.

6. *EI*, XXV, p. 209, v. 4.

7. *SMHD*, I, p. 60.

'Rāja's houses'.¹ The latter view appears to be more probable. Now, as we have seen above, Hēmādri, the Uddari stone inscription and the Paithan and Puruṣottamapuri plates ascribe this achievement to Śīṅghaṇa, whereas our inscription credits Khōlēśvara with this exploit. It is obvious, therefore, that the line of Lakṣmidēva was actually destroyed by Khōlēśvara on behalf of his overlord Śīṅghaṇa.

In line 27 Khōlēśvara is styled as the master of the kingdom of Bhōjadēva, the Paramāra king of Cāhamda, while the next inscription (verse 30) avers that the angered Bhōjadēva, king of Cāmhada, who had mustered four-fold forces, was conquered by Khōlēśvara in the battle-field.² As suggested by Khare,³ Cāhamda (or Cāmhada), the headquarters of Paramāra Bhōjadēva, may be Chanda, the principal town of the district of that name in the Vidarbha Division of Maharashtra. In the colophon of a manuscript of the *Campū-Ramāyaṇa* it is said to have been composed by one Bhōja, king of Vidarbha. Whether the two Bhōjas were identical cannot be determined. At least there is nothing to suggest that Bhōja, the author of the *Campū-Ramāyaṇa*, was a Paramāra king. As the main Paramāra kingdom of Malwa was, at this time, ruled over by Dēvapāla, and not by the illustrious Bhōja, Khare is inclined to hold that Bhōja of our inscription, like Paramāra, was a family, not personal, name of the king and that Bhōja of Chanda had nothing to do with the Paramāra dynasty.⁴ But this goes squarely against the evidence of the present inscription which clearly states that Bhōjadēva hailed from the Paramāra line. There is also no doubt that Bhōjadēva in this case was a personal, not family, name. It is interesting to note in this connection that a stone inscription in the Bhadranāga temple at Bhandak, 16 miles north-west of Chanda, records the installation of an image of Nāga Nārāyaṇa and the repairs to the temple in Śaka 1308 by a Paramāra.⁵ This shows that a branch of the Paramāra dynasty ruled in this region. It is not unlikely that Bhōja of our inscription belonged

1. *EJ*, XXV, p. 203.

2. Both the spellings of the place name, Cāhamda and Cāmhada, appear to have been current. The first spelling is found in the present inscription and the second one in the next inscription.

3. *SMHD*, I, p. 59.

4. *Ibid.*

5. Hira Lal, *Inscriptions in the Central Provinces and Berar* (2nd edition, Nagpur 1932), No. 18, pp. 15-16.

to this dynasty. The Paramāra rule in this region was thus brought to an end, or at least temporarily eclipsed, by Śinghāṇa's general Khōlēśvara.

In lines 27-8 Khōlēśvara is described as the very southern wind for subduing the haughtiness of the army of Hēmāḍi, King of Bāṇakhēṭi. Now, two kings bearing the name Hēmāḍri are known to us, viz., (i) Hēmāḍidēva of the Nikumbha family known from the undated Patna inscription as ruling in the Chalisgaon region of Khandesh,¹ and (ii) Hēmāḍridēva ruling at Tekkali (modern Barsi-Takli, Akola District) in Śaka 1098 (A. D. 1176).² Of these two chiefs of the name Hēmāḍri, the first was evidently a contemporary of and owed allegiance to Śinghāṇa, for he is styled as "a lion to the elephants that were the enemies of the illustrious Śinghāṇadēva."³ Khare has, therefore, indicated the possibility that this Hēmāḍri may have at first risen in rebellion against Śinghāṇa early in the latter's reign but was defeated and compelled to acknowledge the suzerainty of the Yādava king by Khōlēśvara.⁴ There is nothing inherently improbable in this suggestion.

Mirashi, however, identifies our Hēmāḍri with the Hēmāḍridēva known from the Barsi-Takli inscription of Śaka 1098.⁵ He prefers to read *Parṇakhēṭiya* in place of *Bāṇakhēṭiya*⁶ and depending on Hēmāḍri's statement that the Yādava king Mallugi took a town named Parṇakhēṭa from his enemies and, while residing there, carried away by force the elephant force of the Utkala king, holds that Parṇakhēṭa captured by Mallugi and the place of that name where Hēmāḍri, said to have been defeated by Khōlēśvara, was ruling must have been situated somewhere to the east of Khandesh, possibly in Vidarbha, and proposes to identify it with Patkhed, about four miles to the south-west of Barsi-Takli. He reconstructs the course of events as follows: Mallugi defeated the father or some elderly relative of Hēmāḍri of the Barsi-Takli inscription; while he was a mere boy, Hēmāḍri vanquished Rājula, son of Mallugi, who was advancing on

1. *EI*, I, pp. 338 ff.

2. *Ibid.*, XXI, pp. 128 ff. Hēmāḍri, minister of Yādava Rāmacandra and a famous Dharmasāstra writer, is out of question in the present context.

3. *Srimat-Śinghāṇadēva-vairi-karaṭi-kaṇṭhītravō ya-ikarab*. *EI*, I, p. 342, verse 16.

4. *SMHD*, I, p. 59.

5. *EI*, XXI, pp. 128 ff.

6. *Bāṇatrēṭiya* of Khare.

Tekkali with a large army ; finally Khōlēśvara defeated him early in the reign of Śinghāṇa.¹ There are, however, two main difficulties which come in the way of accepting Mirashi's view. Firstly, the reading of the place-name in our inscription is clearly Bāṇakhēṭī, and not Parṇakhēṭī as suggested by Mirashi.² Thus the very basis of the supposed connection between the capture of Parṇakhēṭī by Mallugi and the defeat of Hēmādri at the hands of Khōlēśvara disappears. The other stumbling block is the chronological consideration. In the Barsi-Takli inscription, Hēmādri is said to have vanquished Rājula, son of Mālugi. Even if this Mālugi is regarded as identical with the Yādava king Mallugi, as held by Mirashi, it may be reasonably assumed that his son Rajula must have attacked Hēmādri as his father's general. Now, the reign of Mallugi came to an end about A. D. 1160,³ while Śinghāṇa, whose general Khōlēśvara is said to have defeated Hēmādri, ascended the throne in A. D. 1210. Thus, there is an interval of about fifty years between the end of Mallugi's reign and the commencement of Śinghāṇa's. In other words between Hēmādri's victory over Rajula and his own supposed defeat at the hands of Khōlēśvara. Even otherwise, there is a gap of thirty-four years between the only known date of Hēmādri of the Barsi-Takli inscription and the earliest known date of Śinghāṇa. Thus the whole reconstruction appears *a priori* improbable.⁴

Khōlēśvara is said to have put Rāmapāla to flight (I 28). The name of the country ruled over by Rāmapāla was given in the present inscription, but it has now become quite illegible. However, in the next inscription, which describes him as a very death to his foes, he is said to have been a king of Vārāṇasi (v. 32). From the manner of his description he appears to have been a powerful ruler. He is evidently identical with the *Kāśi-pati* (Lord of Kāśī) who, according to the Patna inscription, was defeated by Śinghāṇa.⁵ No

1. *EI*, XXI, pp. 130-31.

2. My reading has been kindly checked by Prof. Mirashi himself.

3. *EHD*, p. 519.

4. The following points also deserve consideration in the present context : (i) Except phonetic similarity there is nothing to vouch for the identification of Mallugi and Mālugi; (ii) Mallugi is known to have had two sons, Amāra-gāngeya and Karṣa ; Rājula is not known as his son from any other source.

5. *EI*, I, pp. 341-42, v. 7.

chief of this name ruling over Vārāṇasi in the time of Siṅghaṇa is known from any other source. No doubt the Pāla king Rāmapāla had once ruled over Vārāṇasi, but he was dead some eighty years prior to Siṅghaṇa's accession. Moreover, Vārāṇasi was at this time, under Muslim rulers. It was, therefore, suggested by Altekar that after Vārāṇasi was occupied by the Muslims, the scions of the Hindu family ruling there might have escaped to Madhya Pradesh and carved out small principalities for themselves. They might have styled themselves as lords of Vārāṇasi¹ and occasionally come into conflict with Siṅghaṇa. The *prāśastikāra* may have given the name of this chief as Rāmapāla as he was aware of the rule of Rāmapāla at Vārāṇasi at one time.² While this explanation fails to carry conviction, no other conjecture on the question need be hazarded and the question must be left open for the present.

In line 29 Khōlēśvara is compared to Rāma in storming Laṅkā that was the inaccessible fort of Toragala. This exploit of Khōlēśvara is also mentioned in the next inscription (v. 34) where the name of the fort is spelt as Toragalla which, we are told, had become unassailable even to arrogant rulers but was reduced by Khōlēśvara in no time. In view of the fact that the fort at Torgal, near Kolhapur, retained its importance even during the period of Muslim rule, its capture was indeed a great achievement of which a seasoned general could justifiably be proud.

Khōlēśvara is further described as a very hatchet to cut off the root that was the head of the powerful Nāgaṇa (l 30). Verse 33 of the following record also states that Khōlēśvara struck off Nāgaṇa's head in battle. This chief is not known from any other source.

Khōlēśvara is also compared to an eagle (*vainatēya*) in destroying the multitude of snakes, namely the confederacy of Vāvannadēśa (l 29). We know nothing about Vāvannadēśa.

Khōlēśvara also claims some success against the king of Kaliṅga (l 27). But as the reading of the relevant portion of the inscription is rather uncertain, the nature of this exploit cannot be determined.

1. Even as the Rāṣṭrakūṭas and the Yādavas styled themselves as the lords of Laṭṭalūra and Dvārakā respectively.

2. *EHD*, pp. 540-41.

As we shall see presently, Khōlēśvara probably led a campaign against Kōsala or Chhattisgarh region. It is not unlikely that in the course of this campaign he may have come into conflict with the Gaṅgas of Kaliṅga. Siṅghaṇa's Eastern Gaṅga contemporaries were Rājarāja III, Anaṅgabhīma III and Narasiṁha I.¹

A *viruda* in line 31 describes Khōlēśvara as a very storm in destroying the forest that was the haughtiness of Dēvapāla, the powerful king of Dhārā. This Dēvapāla is undoubtedly the same as the Paramāra king of that name who succeeded Arjunavarman about 1217 A. D. Obviously, the traditional hostility between the Paramāras and the Yādavas continued in his reign. With the death of Arjunavarman, the Paramāra power was broken and all his successors were weak. It is quite likely that Khōlēśvara won an easy victory over Dēvapāla. It is likely that as a result of his defeat Dēvapāla lost the Nimad region to Siṅghaṇa. This is suggested by the discovery of a hoard of twenty-four coins of Siṅghaṇa in the village Kotha of the Harsud Tehsil, East Nimad District, Madhya Pradesh.² As we have already seen, on another occasion the Cāhamāna chief Śaṅkha induced Siṅghaṇa and Dēvapāla to make a common cause against Lavaṇaprasāda. The allied forces advanced causing great consternation among the people of Gujarat. But Lavaṇaprasāda saved the situation by employing spies who created dissension between Dēvapāla and Siṅghaṇa. A treaty of peace was concluded between Siṅghaṇa and Lavaṇaprasāda about A. D. 1231. It is possible that being angered over the apparent deceit of Dēvapāla, Siṅghaṇa may have attacked and defeated him. On this occasion the Yādava forces were led by Khōlēśvara, as we learn from the present inscription.

Khōlēśvara is styled as a great Varāha (Boar incarnation) in lifting up the earth and rescuing the army of a southern king who was submerged in the ocean of the armies of the Raṭṭa king Karuvēma (I 32). Depending on the analogy of the name Annavēma, Khare opines that Karuvēma must have been one of the Cōla kings of Kāñci.³ But it is difficult to accept this suggestion in view of the

1. *The struggle for empire*, pp. 207-8.

2. *JNSI*, XXVIII (ii), pp. 214-15.

3. *SMHD*, I, p. 61.

fact that Karuvēma is said to have been a Raṭṭa chief, while Annavēma and others of his family are never called Raṭṭa. Unfortunately, no king named Karuvēma is known from any other source. But two Raṭṭa lines are known to have been ruling in the Belgaum District of Mysore. One of them ruled from Saundatti and the other ruled over the Kunḍi country with Vēṇugrāma (Modern Belgaum) as its capital. Kārttavirya IV, the Raṭṭa chief of Vēṇugrāma, is known to have submitted to Siṅghaṇa.¹ The last known member of this family was Lakṣmīdēva II and his latest known date is A.D. 1228. Shortly afterwards, the Raṭṭa family was dispossessed of its kingdom which was placed under the charge of Siṅghaṇa's victorious general Bicaṇa.² Raṭṭapati Karuvēma appears to have belonged to this family. It is also not impossible that Karuvēma was a nickname of either Kārttavirya IV or Lakṣmīdēva II. In the absence of definite evidence, it is not possible to say anything more about the course of events leading to this conflict.

The recently discovered Ardhapur stone inscription, dated Śaka 1111 (=A. D. 1190), has brought to light another line of Raṭṭa chiefs ruling in the Parbhani region as feudatories of the Yādavas.³ The inscription refers to three generations of the Raṭṭa chiefs and describes last of them, Ballāla, as the 'stabiliser of the Yādava kings'. Nothing is known about the subsequent history of the family. It is not impossible that Karuvēma of our inscription belonged to this family.

Verse 22 seems to credit Khōlēśvara with some victories in Mālava, Vaṅga, Nēpāla, Gurjara, Kōsala, Höysala, Tēluṅga and Cola countries and against Mahābhammira also. This stanza is in the form of an address to women of the harems of these kingdoms and states that they (women) had angered Khōlēśvara, the destroyer of the king of Bhambhāgiri. We have already seen that Siṅghaṇa's campaigns against Mālava and Gujarat were led by his general Khōlēśvara. We have also taken note of Siṅghaṇa's relations with the southern kingdoms, *viz.*, Höysala, Cōla and Tēluṅga (Kākatiya). The verse under consideration indicates that Khōlēśvara took part in his master's

1. *The struggle for empire*, p. 189.

2. *EHD*, pp. 537-38.

3. N. S. Pohanekar, *Raṭṭa-vaṇḍiya Ballāla yaśa Ardhapura tilalikha*, published by Marathi Grantha Sangrahalaya, Bombay.

southern expeditions also. The *Vāṅga* contemporaries of *Singhaṇa* were the *Sēna* kings *Viśvarūpasēna* and *Kēśavasēna*. But it does not seem very likely that *Singhaṇa* or his general *Khōlēśvara* actually came into conflict with the *Sēna* kings of Bengal. His claim to success against *Nēpala* also does not appear to rest on facts. But his claim as regards *Kōsala* or *Chhattisgarh*, however, seems to be based on more solid achievements. *Pratāpamalla*, the last known *Kalacuri* chief of *Ratanpur*, ruled at least up to A. D. 1218. It is possible that he or his successor was defeated and his kingdom annexed by *Singhaṇa*. That *Singhaṇa* and his successors down to the end of the dynasty maintained their hold over *Chhattisgarh* region is indicated by the discovery of the coins of *Singhaṇa* in the *Raigarh* District of *Madhya Pradesh*¹ and of those of *Singhaṇa*, *Kṛṣṇa*, *Mahādeva* and *Rāmacandra* at *Sonepur* in *Orissa*.² The *Yādava* conquest of South *Kōsala* was evidently achieved by *Khōlēśvara*.

From what we have seen, it would appear that the extension of the *Yādava* power in the north was almost entirely the work of *Singhaṇa*'s able general *Khōlēśvara*. But the activities of *Khōlēśvara* were not confined to the north alone. He had some achievements in the south also to his credit. As we have already seen, he subdued a *Rāṭṭa* chief of *Mysore* and also participated in some other southern campaigns of *Singhaṇa*. The capture of the fort of *Torgal* was also due to him. In the light of these facts, the popular notion that *Khōlēśvara* was in charge only of the northern expeditions of *Singhaṇa* must be substantially modified. The great encomium showered on him in this as well as in other inscriptions edited in these pages is fully justified by the glory he brought to his master.

But *Khōlēśvara* was not only a great general. He distinguished himself equally well in peaceful pursuits of life. As the traditional

1. *JNSI*, VIII, pp. 147 ff.

2. *Ibid.*, XV, pp. 126 ff. As pointed out by B.B. Nath (*ibid.*, p. 129), the discovery at *Sonepur* of the coins of three successors of *Singhaṇa* shows the improbability of the occupation of *Kōsala* by *Nasir-ud-Din* as suggested by Altekar on the basis of the association of a gold coin of *Nasir-ud-Din* with those of *Singhaṇa* found in the *Raigarh* District (*ibid.*, VIII, 147 ff.). There is also nothing to support Altekar's conjecture that the local *Kalacuri* rulers of *Jabalpur* and *Tumāṇa* were known as *Kōkkalla* and *Jājalla* (*EHD*, p. 540). It is more probable, as suggested by D.C. Ganguly, that these were kings ruling in parts of *Mysore*. *Vide The struggle for empire*, p. 189.

progenitor of his line, sage Mudgala, is stated to have been absorbed in meditating upon Siva, it may be concluded that Saivism was his family religion, and the erection by him of the temple of Sakalēśvara (Siva) at Amrapura (mod. Ambe) is in keeping with this fact. As already stated above,¹ the present inscription originally belonged to this temple, its object being to register certain grants to the temple. But Khōlēśvara practised religious toleration. While Saivism was his family religion, he probably inherited love for Vaishnavism from his mother, whose ancestor Vāsudēva is said to have kept himself busy worshipping Vāsudēva (Viṣṇu-Kṛṣṇa). It was probably under his mother's influence that he built a lofty temple of the god Śāṅgadhārin at Acalapura (v. 17), modern Ellichpur, Amraoti District, Maharashtra. It must be mentioned in this connection that there is even now a temple of the god Śāṅgadhara at Ellichpur, and while the temple itself is a modern construction, the image is undoubtedly old and most probably represents the one installed by Khōlēśvara.

Khōlēśvara was a Brāhmaṇa by birth, and though he had given up *sāstra* for *śastra*, he solicited the welfare of the Brāhmaṇas. As we have already seen, his father, Trivikrama, was born at the *agrahāra* village Umbarapāṇikā which, as will be shown below, should be identified with present Amraoti. In all probability, Khōlēśvara was also born at the same Brāhmaṇa village. He himself founded some *agrahāras*. A great *agrahāra* named Khōllapūra after himself was created by him on the bank of the river Payōṣṇi. In extent and glory it is said to have resembled Hastināpura (v. 18). Another extensive *agrahāra* named Vārāṇasi, resorted to by numerous Brāhmaṇas, was founded by him in what was known as Varadāṭṭa (v. 19). He had established several *agrahāras*, free water-sheds (*prapās*), free feeding houses (*sattras*) and built temples and step-wells (*vāpis*) in Varadāṭṭa (v. 20). Yet another *agrahāra* township, an abode of the learned Brāhmaṇas, was founded by him on the river Vañjarā, in Āmrādēśa (v. 21).

Khōlēśvara was excessively fond of *virudas* or titles. Line 25 tells us that he had acquired by the prowess of his own arms a

1. *Supra*, p. 5.

multitude of *virudas*, and lines 25-33 give us what is called a string of names (*nāmāvalī*) or regal titles (*rājavālī*). Much of the historical information discussed above is afforded by them.

Khōlēśvara seems to have been kind-hearted and endowed with a high moral character. While he was the very staff of Yama in punishing the circle of his foes, he was also a preceptor in the art of reinstating kings who had been dispossessed of their kingdoms, gave shelter to those afraid of their enemies and treated young women of others as his own sisters (ll 25-26).

Next, as regards the localities mentioned in our inscription. As stated above, Acalapura, where Khōlēśvara erected a temple of Śāṅgaḍhārin, is identical with modern Ellichpur in the Amraoti District. It is referred to under the name Acalapura in some early inscriptions. The Khōllapūra *agrahāra* founded by Khōlladēva and named after himself is modern Kholapur, 16 miles west of Amraoti. The Vārāṇasi *agrahāra* may be identified with modern Banārsi, a small village a little to the north-west of Amraoti. It is interesting to note in this connection that the surname Banārasē is quite common in this part of Maharashtra. It is quite likely that the surname originated from this *agrahāra* village. Umbarapañktika, the native place of Khōlēśvara, has not been satisfactorily identified so far. In view of the fact that all the three places in this region which were the venues of Khōlēśvara's pious activities are situated in the present Amraoti District, it may be suggested that Umbarapañktika is the same as the chief town of the district.¹ The name is still popularly pronounced as Umaravati. The place is referred to by the name Umbarāvati in the *Govindaprabhu-caritra*, a Mahānubhāva work of the 13th century A.D.² The river Payōṣṇi, on whose bank Khōllapūra was situated, is modern Purna and Kholapur is on its eastern bank. Varadāṭaṭa, which witnessed the pious works of Khōlēśvara, is Berar, Varadāṭaṭa being the prototype of the name Berar, as pointed out by Khare.³

1. Udumbaramanti, mentioned in the Bhandak plates, of Rāṣṭrakūṭa Kṛṣṇa I, dated Śaka 694, has been identified by K.N. Dikshit with Rani Umraoti in the Yeotmal Taluk, Yeotmal District. *Vide Proceedings of the All-India Oriental Conference*, 2nd Session, 1923, p. 626. However, Rani Umraoti is out of question in the present context as all the places in Vidarbha mentioned in the present as well as the next inscription are situated in the Amraoti District.

2. Edited by V.B. Kolte (Malkapur, 1960), 236.

3. SMHD, I, p. 58.

Āmrapura (I 36), the headquarters of Khōlēśvara, is Ambe, the findspot of the inscriptions edited here. But Āmrapura is not the original form of the name. It is mentioned as Ambā in the Ambe inscription of Udayāditya, dated A.D. 11¹⁴.¹ But even this does not seem to represent the original form of the name. Both these appear to be Sanskritised forms of the original name. Āmrapura appears to be the Sanskritised form of Ambā or Ambē. Sanskrit *amra* and Marathi *ambā* or *ambē* being synonymous (=mango). The name Ambā is found in the Marathi portion of the present record itself (I 39). It is mentioned as Ambē (*Khōlanāyakace Ambē*) in the Mahānubhāva work *Lilācaritra*, composed in c. Śaka 1200.² Thus the original name of the place was Ambā or Ambē, Āmrapura being merely an attempt at Sanskritisation. It is also supported by the use of Ambēdēsu (I 36) and Āmradeśa (II 21, 35) as synonyms. These two names evidently denote the region round Ambe Jogai. The river Vañjarā on which an *agrahāra* created by Khōlēśvara was situated is the present Mañjara. The village Laghu-Bāuci has been identified with one of the villages called Baochi in the neighbourhood of Ambe. One of these is situated 19 miles west by south from Ambe between Ambe and Kalamb; the other Baochi is situated 16 miles to the south of Ambe between Ambe and Latur. As pointed out by M. G. Dikshit,³ the latter village seems to be intended. The adjective *laghu* was added to the name of the village to indicate its smaller extent as compared to the other Baochi which may have been known as Bṛhad-Bāuci. The practice of prefixing *bṛhat* and *laghu* to place names is noteworthy.⁴ Kējadēśa is the country round present Kej, 22 miles to the west of Ambe. Ausadeśa denoted the region round Ausa, 34 miles to the south of Ambe. Udagiri has been identified with Udgir, the headquarters of the Udgir Taluk, Oosmanabad District, at a distance of 52 miles from Ambe. Sāya may be the same as Sai situated at a distance of about 2½ miles from Laghu Bāuci. Javalagāva is modern Javalagamva, 7½ miles south-

1. *Ibid.*, IV, II 3-4, p. 61. This name seems to emphasise the fact that Ambe was a well-known centre of the Mother Goddess cult. The name Ambākṣetra found in the local *Yogaśvari-māhātmya* has the same significance.

2. *Ekaāka*, edited by H.N. Nene, No. 12.

3. *Marathi Sansodhana Patrika*, Vol. IX (1), p. 25.

4. *Vide ibid.*, pp. 24-5.

east of Ambe in the Mominabad Taluk, Bhir District. Cēṭusa is the same as the village Chat, 23 miles to the south of Ambe. Aḍasa is the modern village of Adas to the west of Ambe. Bilvapāli, Rūhaṭavāṇī and Sālivāva cannot be identified.¹

Finally, it must be pointed out that a perusal of the list of localities mentioned in the present inscription will reveal that they were situated in two distinct regions: Amraoti District of Vidarbha and the Bhir and Oosmanabad Districts of the Marathwada Division of Maharashtra. The same may be said about the localities referred to in the next inscription. As stated earlier,² Trivikrama and probably his son Khōleśvara were born at Amraoti. The next epigraph contains a hyperbolic description of Āmrāpura, modern Ambe, which is said to have been Khōleśvara's headquarters. The closeness of Khōleśvara's association with Ambe is indicated by the description of Ambe as Khōlanāyaka's in the *Lilacaritra*. It would thus follow that Khōleśvara was a native of Vidarbha but afterwards migrated to Marathwada when he was appointed a general and provincial governor with Ambe as the seat of his administration, by his Yādava overlord, as it was more centrally situated.³

TEXT

1. ॥ ओ॒ नमो हेरंवाय ॥ यस्यास्य॒(स्यो)मता॑कुभमदलगत्सदूररक्तोवरे
सप्तं॑कदलिवा॑(वा)त॑मूलसरसो दंत॑करे॑ मा॑[सते॑ हेलालोडित-
मोदकाइयक *]-॑

1. The villages mentioned in the Marathi portion were correctly identified by M. G. Dikshit, *ibid.*, pp. 24-3. Tulpule also follows him. *Vide Prācina Marathi Kortva Lekha*, p. 120.

2. *Supra*, pp. 15, 25, 26.

3. There is nothing to support the opinion of Altekar (*EHD*, p. 541) that Khōleśvara was a native of Khandesh.

4. Khare has omitted ओ॑.

5. Khare "स्योन्तत".

6. .. सप्तंकदलिवाल॑.

7. .. दंतकरे॑.

8. .. भाजते॑.

9. Restoration of the missing portion of this, as well as other lines, is based on the next inscription.

2. वत्ससं(इशु)डाप्रमागे¹ स वो मूपाद्वैमवतीमूत्तप्रतिदिनं² विष्णोधिवि-
च्छतये [१ ॥ ६]³ य ॥⁴ अस्ति व्यस्तमस्तवैरिनिकर(रः) प्रो-
[दप्रतापानलः कुंदवैतदिनं ६].

3. तकीत्तिरमलः ओसिधणः क्षोणिषः ॥ येनाहारि हरोमसंभृतमतिस्फोतं
समस्तं काणादाश्वं प्राज्यमया[उभुनस्य⁵ वलिता भारा धराम् ६]-

4. वर्णं(नम्) ॥ [२ ॥ ६]⁷ तेलुंगो⁸ येन वोतो निधनमतिबलो गुर्जंरो⁹
जजंरस्वं¹⁰ केशः केशापनोद¹¹ परिजनसहितो होसत [:पत्वलांभः
चोडः कोडं ६]

5. पदोषे रणभूवि मुभटो¹² मृत्युकाल¹³ मृकालो¹⁴ गोडः कीडानिरहतः कृत
इह सहता प्राप्तविकरस्तुचकः ॥ [३ ॥ ६]¹⁵ तत्संन्ध्यावि[पतिष्ठोषि-
वत्तिः प्राप्त ६].

6. प्रतापोन्नतिविद्वालंकृतिश्व(हव)जामलमविः(तिः)¹⁶ पुर्वेकमूत्तिस्त्वा(स्त्रिय)
तिः ॥ सोजन्यामृतवारिधिर्गुणनिषिभौमो¹⁷ महस्यो यु[वि व्यस्त-
हृमतिसन्तिधिवि ६].¹⁸

7. वयसे खोलेश्वरकमापतिः ॥ [४ ॥ ६]¹⁹ हरचरणसरोजाराघनेकाप्रदिटः
दामदमतियमार्दः शुद्धस्वीगयदिः ॥ दिवि[तपरमतस्वोनायता ६].

1. Khare, "वसः शुद्धाप्रमागे,

2. Khare, "मूत्तप्रतिदिनं.

3. Metre, *Sardulavikridita*.

4. .. has omitted it.

5. Khare, "कीति".

6. .. "जनस्य.

7. Metre, *Sardulavikridita*.

8. .. "तेलुंगो.

9. Khare, गुर्जंरो,

10. .. जजंरस्व.

11. .. केशापनोडः.

12. .. मुत (म)टो. As observed above, *t* and *bh* are often formed alike. In the next inscription, where also this stanza occurs, the reading is clearly *bh*.

13. Khare, मृत्यु(त्यु)कालं. The medial *u*, which is turned to right, is quite clear.

14. Khare, तु(वि)कालो.

16. Khare, "स्वणामलमतिः.

15. Metre, *Sragdhara*.

18. .. "मरिमनिधि".

17. Khare, "भीटो".

19. Metre, *Sardulavikridita*.

8. तीवेत्ता जयति लसितकीर्ति^१मुदगलास्यो मूर्तिः ॥ [५॥६]^२
वंशेभूतस्य सर्वंप्रवरगुणगणदलाधनोदयस्यदो विशः श्रीमाइ[देवस्त्र-
भूवनमुज ६]

9. न(न:) स्तोमविश्वामभूमिः ॥ तस्माहित्यातकीर्तिविमलमतिरुदारो-
भवत्स्वामिदेवः सीमा सौजन्यसिधोस्त्रिकर्ति विवृ[वा जंगमः क ८]-

10. त्यवृक्षः ॥ [६॥७]^३ ततः प्रसिद्धोमलपृष्ठमूर्तिविक्रमोजायत
विप्रदर्यः ॥ यदुद्ग्रवारंवरपंचितकाद्वः सर्वोग्रहारो विमलो [व][भूव ॥७॥
८]^४ [त ८]-

11. [समा]^५ददभूतवीर्यविक्रमधरः खोले[श्वरः] क्षमापतिमौर्त्याचारविचार-
निमंलगिरामग्रेतरोजायत ॥ विद्वामित्र इवापरस्त्रिभूव[न] [निमत्तु ८]-

12. सीशास्त्राचा शक्त्यागस्य इवा^६खिलारिजलधोभ्यात् प्रभूयः ऋणात् ॥
[८॥९]^७ प्रचुरविमलवृद्धिः^८ सर्वतः प्राप्तसिद्धिविवितपरसंयः
स[ज्जन]ध्व[सत्त्व ९]-

13. भ्यः ॥ जयति लसितमूर्तिविद्यविह्यातकीर्तिविक्रमकृतमानः खोलवेवा-
मिधानः ॥ [९॥१०]^९ त्रिविक्रमसुतस्यास्य विक्रमाकांतमूर्जुः ॥ मा-

14. तृष्णमतो एक्ये^{११} सदगुणोघमहोदधेः ॥ [१०॥११]^{१२} कश्यपालयस्य
वंशेभूमहवेमहता वरः ॥ गोविदो नाम विष्टानामरयः^{१३} कल्याणमूर्जुः
(ज्ञाम) ॥ [११॥१२]^{१४} वासुदे

15. वोमवत्त[समाह]मुदेवाचंने रतः ॥ विद्याविनयसंपन्नः सत्यधर्मपरायणः ॥
[१२॥१३]^{१५} द्विजकुमूदसुधांशुर्याचितो कल्पवृक्षो विमलवहृल^{१६}नोतिर्दर्मिताम-

1. Khare, "कीर्ति".

2. Metre, Malini.

3. Metre, Sragdkharā.

4. .. Indravajra.

5. Khare takes it as the concluding letter of the last line.

6. .. "नैत्या".

7. .. takes all this as forming part of the last line.

8. Metre: Sārdulavikrīḍita

9. Khare, "तुर्दि(द्विः)".

10. Metre, Malini.

11. Khare, वसे (स्ये).

12. .. Anupubbh.

13. .. "मयः (स्यः)".

14.

15. Metre, Anupubbh.

16. Khare, "मुदुल".

16. प्रगण्यः ॥ अरिकरिगणतिहो वामुदेवात्मजोभूत्सकलगुणनिधानं [नि]व-
[देवा]निधानः ॥ [१३॥८]¹ तस्मादूपवतो सती जगिकला लावण्य-
लीला[र्थ]

17. द^३ चंद्रालया प्रतिवृ(व)दृपंकजदृशामप्येसराभूद् भुवि ॥ सावित्री किमहो
पति[व]त[र]ता किवायवारघतीत्येवं या सुविश्रितवर्णनं⁴विधो ल्पाति
समर्थागता

18. ॥ [१४॥८]⁵ अजायत सुतस्तस्यानवितो वासवो यथा ॥ खोलेश⁶
इति विव्यात च च — दिवाकरः⁷ ॥ [१५॥८]⁸ कि कि तस्य
यशो[म]नं त्रिभुवने स्तुत्य(स्त्वं)⁹ महासूरिनिर्यात्य

19. यापि करालखदग्निहताः कूञ्चयमी गूञ्जरा¹⁰ ॥ यंत्राकर्यणनिर्यद-
[अ वहलकू]ल्कार¹¹धोरध्वनित्रस्तेमेकलकन्यकापरतटे साद्वै¹² परं केरवे¹³ ॥
[१६॥८]¹⁴

20. अवि च ॥ पदवकाराचलपुरे चमत्कारास्यदं महत् ॥ मंदिरं म[दराकारं]
स्कारं शोशाङ्गंषारिषः ॥ [१७॥८]¹⁵ खोल्लपूरामिथं चक्रे [यो]प्र[हा]र-
[मनुस्तम्] (मम्) ॥ ती-

21. रे पदोल्या वि(वि)पुलं¹⁶ त(य)यान्यद्वितनापुरं(रम्) ॥ [१८॥८]¹⁷
अप्रहारं तथेवेकं विस्तीर्णं वरदातटे ॥ वाराणसीति विव्यातममितव्राह्मणः-
भयं(यम्) [१९॥८]¹⁸ कि च बहुना¹⁹ ॥

1. Metre, *Malini*.

2. According to Khare, this is the concluding part of the last line.

3. Khare, "प्रतिकुड़".

4. Khare, "दर्णन".

5. Metre, *Sārdūlavikṛīdita*.

6. .. खोलेश.

7. The intended reading appears to be विव्याती रिपुध्वान्तदिवाकरः.
I owe this suggestion to my friend K.V. Sarma.8. Metre, *Anupubbh.*

9. Khare, स्तुत्यं.

10. Khare, गूञ्जरा.

11. .. "कार.

12. .. सार्धं.

13. .. "रथः".

14. Metre, *Sārdūlavikṛīdita*.15. Metre, *Anupubbh.*

16. Khare, विपुलं.

17.

18. Metre, *Anupubbh.*

19. Khare, कि बहुना.

22. वेवानवान्यथारा यस्य¹ तिष्ठत्यनेकः । ग्रयः सत्राणि² र[म्या]णि
या[प्य]श्च वरवातदे ॥ [२०॥८]३ वाखदेशे तथा चके पोप्रहार⁴
महा[पु]रं(रम्) । विदुयामात्र-

23. यं रम्यं विमले⁵ वंजरातदे । [१२१॥८]६ किञ्चत् ॥ वा(वा)ले⁷
मालवि वंगि गूजर्जरि महाहमीरि⁸ नेवालिके¹⁰ मातः कोसति चोलि हो
[स]लि तथा तेलुगिके¹¹.

24. न्तःपूरि ॥ विश्वालो विजरत्नकंकणमणे(गे:)¹² भवद्वृत्तंरि¹³ यद्वृभागिरि-
भूमृतः प्रत्यक्षव्योलेश्वरो¹⁴ रोवितः ॥ [२३॥८]१५ यस्येष¹⁶ ति

25. जभुजोपाञ्जिंतवि(वि)हवतमूहस्य¹⁷ नामावली । विशदमंडलीक¹⁸दंडने-
कयमदंड ॥ वंशवशीकृतमंडलीकसद(अ)न्तराय¹⁹ ॥ स्वमंड-

26. लभ्रद्विवक्तव्यतःपूररायद्वृत्तन(वः)हवतमावाय²⁰ ॥ प्रत्यविप्रत्यभवमेत-
वारणगतवज्रपंजर ॥ अःङ्कृदनवयोवनघनस्तनोपरनारीत²¹.

27. होवर ॥ चाहुंवदेशाधीश्वरपरमारमोजदेवदेशा(दे)श्वर²² ॥ कलिगराज्यरा-
भयतमाग्राय रोधक²³ । नृपतिष्ठवर ॥ वाणेष्टीय²⁴ हे-

1. Khare, यस्य (व).

2. .. सर्वा(ना)णि.

4. .. °प्रहार(र).

6. Mettre, Anupubhi.

8. Khare, चोले.

10. .. वेणे भिके.

12. .. °मणो.

14. .. °यद्वृभागिरिभूमृजः पलयः खोलेश्वरो.

15. Mettre, Sardulavikridita.

17. Khare, जराज्य पर्वितविशदमूहस्य.

18. .. वि—मंडलीक°.

19. .. स-राय.

20. .. °विमुक्तारः शरण्य-नस्त्रापनाचायं.

21. .. °परसुतापरनारीत°.

22. .. °देशेश्वर.

23. .. °वराभयतमाद्विरोधप्रकर.

24. .. वाणस्पेटीय°.

3. Mettre, Anupubhi.

5. Khare, निर्मले.

7. .. कि च.

9. .. महाहमीरि.

11. .. तेलगिके.

13. .. तव- -ति°.

16. Khare, यस्ययं.

28. माडिमां(वा)हिनीमानदलनदक्षिणानिल¹ ॥ तथा [च]² कलिकलमदक्षालन-
क्षम । सेक्ष्य (?)³ देशायोदवररामपाल-पलायनपरपराचतुर ॥⁴

29. विधानघोव । वावन्नदेशीय⁵मंडलीकभुजगकुनिकृतनवैनतेय ॥ विषम-
तरतोरगल⁶ लंकाविभंजनराम ॥ प्रबल—

30. तरनागणविर(रः) कंदकुदाल ॥ राजवंय(श)मा(मां)र्ण्णल(लि)ग(क)राज-
पितामह भंमागिरोद्धरा⁷भोर्सिहुराजलक्ष्मीदेवकुलवनदहनदावानल ॥ गूर्जं-

31. रवरसीहितिर(रः)कमलमूल[न]लोत्पाटनकर ॥ धाराचिपवित(श)व-
सुमल्लदेवपालमानवनभंजनप्रभंजन ॥ र[ट]पति[क]र्वे[म][म *]क-

32. र^८करिप्रवहणतुरगवीचो(वि)प्रबलतर^९रणार्णवनिमानदक्षिणनुपतिसेनापृ[चो]
समुद्ररणमहावराह ॥ विवृषजनमनोमानसराजहं-

33. स ॥ हृषशरवितुकुंचंदनरस^{१०}प्रस्पदिकीत्तिसुधा[ष]वलितत्रिभुवनेत्यादि^{११}-
राजावलीविराजमान-धीखोलेश्वरदेवो विज-

34. यते ॥ प्रतापानवसंतापतपिता रितुचासकाः । सेहिरे नापि तच्चित्रं
यस्यासिध्वजीवनं(नम्)[॥२३॥ *]^{१२} ॥द्यु॥द्यु॥^{१३} इवानो धीमता^{१४} खोले-

1. Khare, °ता(वा)हिनीमानदलनदक्षिणानल.

2. " — — — .

3. " — — .

4. " °प्रबर.

5. " निधान - - - - - देशीय^०.

6. " पो(हो)र(य)सल^०.

7. " °वरामीर^०.

8. Khare reads *ka* before *ra* in this line, but the stroke for *ka* is quite clear at the end of the last line.

9. Khare, °तप॑ (र)^०.

10. Khare, °चंद्रनभस^०.

11. " -दि^०.

12. Mettre : *Anupubbh.*

13. " प्रभाव्यनिर्यंतं वाय तपितारिमुचासकाः ॥ सेहिरे यापितच्चित्रं
यस्याधिपवजीवनं ॥ ल ॥ ल ॥

14. Khare and Tulpule, धीमता.

35. इवरेण सकलेद्वरवेष्य विशेषभोगाय यवा पदानं तदेव महाराष्ट्रभाष्यात्र
लिख्यते ॥४॥५॥¹ भाष्ट्रवेशै लघुवाऽ-

36. चौंनाम ग्रामो दत्तः ॥ तथा भा(भा)वेदेतु केजदेतु² ॥ भोसवेतु³ ॥ उद्यगिर ॥
एवं देसी चौंविडि चौंसह प्रतिपामो⁴ बोमूलिक⁵ ॥ तथा भाष्ट्रपुरे⁶

37. हाटवटी एकि ॥ वठार एकु⁷ ॥ तथा पु(७)रडी⁸ गुरवा सत्र¹¹ चौय¹² स्वर्ण¹³
संबधे एहि¹⁴ चौंदिसी चौंविडि मास¹⁵ प्रतिपाठै¹⁶ कवडेआ¹⁷ ॥ देवासि
विडे सह

38. १ ॥ चौंदिसी¹⁸ पलेचे¹⁹ बेल²⁰ एकु सपुण्ड²¹ सवंतमस्य ॥ बिल्वपालिभ तेना²²
पालिवे ई²³ गावलोलेतमोप मला १ राहटवडी²⁴ मला [॥]²⁵ देवासमो-

39. प²⁶ मला १²⁷ तथा पूर्वता मला १²⁸ एवं²⁹ मले ७ ॥ हाटी³⁰ मालिणी प्रति

1. Khare, ल ॥ ल ॥

2. Khare, अंत्र (अ)°.

3. .. लघुवादधो.

4. .. तथा वेदे सुदेहादेव.

5. .. असि दत्त.

6. .. रघुवेशीर्ण विडियोसह प्रति°.

7. Khare has left the first two letters undeciphered. Dikshit reads the first two letters as *ghau* (?) *da* but at the same time concedes the possibility of the first *akṣara* being read as *bau*. Tulpule: बोमूलिक.

8. Khare, अ॒ष्ट्र(अ)पुरे.

9. Khare, -दवलोत्कि

10. .. तथा पुर ॥; Dikshit: भंवापुर ॥; Tulpule, तथा परडी ॥

11. Dikshit, गुरवासु.

12. Khare, °होम°; Tulpule: चौय°.

13. Tulpule, सण°.

14. .. leaves it undeciphered.

15. Khare, मात्य°.

16. Tulpule, प्रतिपाठो.

17. .. वातडेआ.

18. Khare, - - देसी; Tulpule: चौं देसी.

19. .. and Tulpule, पालवि.

20. .. and Tulpule, बेल.

21. .. पलसपुणू; Tulpule, एआ सपुणू.

22. .. has left the 6 letters before १ undeciphered.

23. .. and Tulpule, पालिवे.

24. .. म१-१- -हरवडी; Tulpule: राहटवडी.

25. .. मला-; Tulpule, मला ।.

26. According to Khare, it forms the concluding letter of the last line.

27. Khare, मला-.

23. Khare, मला-.

29. .. पूर्वे.

30. .. हा(हा)ष्ट्री(टी).

चौसह^१ ॥ धारे ६ ॥ आंबाैदक्षिणे कामतु^२ । ॥ तथा पूर्वता कामतु^३ । ॥
सायप्रविलो^४—

40. या चोयवा^५ ॥ आसूं पाठीं पांच पौफली^६ ॥ सोवीवावी^७ आसुपाठी
आडु ॥ कडुबेआ गवता पेडी ॥ पांदिए विकलिए पाने(?)ले
बोललिए^८ पाने

41. १२^९ ॥ पालेआ कर्ता सूक^{१०} ॥ चाटसी॥ आडसी कामतु^{११} । सालिवावी^{१२} ।
मृले सेत । जबलगवी कामतु^{१३} । ॥ अणुमांश शिवस्वं यो

42. [र] नसा हर्तु^{१४}मिच्छति ॥ इह [तस्य]^{१५} कुलच्छेदः [परब्र]नरकं
बजेत् ॥१॥ [२४ *]^{१६} स्वदत्ता परदत्ता वा यो हरेत वसुधरा(राम) ॥
वाणि वर्णसहस्राणि वि-

43. [षट्यां] जायते कृमिः^{१७} ॥२॥ [३५ *]^{१८} बहुमिवंसुधा भूता राजभि
[: *]^{१९}सगरादिभिः ॥ यस्य यस्य यदा भूमिस्तस्य तस्य [तदा कल(लम्)
॥३॥ [२६ *]^{२१} मदुगजा; परमहो—

44. पतिवंशजा वा पापादपेनमनसो भूवि भाविभूपाः ॥ ये पासयन्ति मम

1. Khare, प्र - - - - - ; Tulpule, प्रतिवौसरु.

2. „ आंबाै; Tulpule, आंबोै. 3. Khare, कामत.

4. „ कामड.

5. „ माय प्रविलोै; Tulpule, सोमप्रतिलोै.

6. „ — — वा.

7. „ आंबगण पौफला. The remaining part of the line has been left
undeciphered by Khare.

8. Tulpule, गांवी दानी.

9. Tulpule, बामणिए.

10. Dikshit, १६. Tulpule reads 12, but gives 10 in his translation of
the Marathi portion. *Vide op. cit., p. 121.*

11. Khare, मूळ.

12. Khare, —मड.

13. „ सालिवाहा.

14. „ चायडु.

15. „ हर्तुै.

16. „ — — .

17. Metre, Anupubbh.

18. „ किमिः.

19. „ „

20. „ राजभिः.

21. „ „

घर्मिमं समग्रं तेषां मया विरचितोऽजलिरेष मूर्धन् ॥४॥[३७८]¹
थ ॥ थ ॥² थी

45. ॥ स्वस्ति थी सकु^३संवत् ॥११५०॥ सर्वधारिणि^४ संवत्तरे ॥ थीमता
खोलेद्वरेण प्राप्तादो रचितोयं(यम्) । लिखितं^५ तद्धीकरण-पंडितरामेण^६ ॥
म-

46. गलं^७ महाथीः शुभं भवतु ॥ थी थी थी थी स्वस्तीथी मेदिपोचे
आधिवाणियचे^८ सामुद्रगु नो(ना)व^९सरेसाते हाच पूभु नाए^{१०} क्य] कंडार-

47. गवले^{११} भुजुंडलिया^{१२} विताणि यदा आमलायें सेवटि^{१३} कंडारिलि^{१४} ॥ओ॥

1. Metre, *Vasantatilaka*.

2. Khare, ठ ॥ ठ ॥

3. Khare, शक^१.

4. Tulpule, सर्वधारिणि.

5. .. लिखितं.

6. Khare, —— ; Tulpule, ^२सुतेण.

7. Tulpule, ^३गल.

8. Tulpule, आधिवाणियचे.

9. .. नाव.

10. .. ^४दीघले.

11. .. भुजुंडलिया.

12. The reading is somewhat doubtful.

13. This is the only word in this line read by 'Khare'.

III

THE YOGESVARI TEMPLE INSCRIPTION
OF KHOLESHVARA

This inscription was first noticed by James Burgess who found it covered with whitewash and otherwise damaged so that parts of it had become illegible.¹ It was first published with an introductory note and free rendering in Marathi, but without facsimile, by G. H. Khare.² In view of its historical value it is edited here afresh from estampages kindly made available by M. G. Dikshit. The inscribed slab is built into the western wall of a structure known as Chaubhara at Ambe. The slab measures 2' 8" high by 2' 2½" broad. There are altogether forty-one lines of writing, each line comprising between fifty and sixty letters. The average size of individual letters is about $\frac{1}{2}$ " broad by $\frac{1}{4}$ " high. Being exposed to the inclement weather for over seven centuries, some *aksharas* have become illegible. On the whole, however, the inscription is fairly well-preserved.

The characters belong to the Nāgari alphabet of the thirteenth century A. D. As regards palaeographical features, most of the observations made in connection with the preceding record are equally applicable in the present case also. The following additional remarks may, however, be made. The letters are not so neatly formed as in the previous inscription, probably because the scribe was not quite efficient in his work. The *prsthamātras* are employed throughout, the solitary exception in a long record of forty-one lines being *cakrē* at the end of 1. 25. The medial *a* normally takes the form of a vertical stroke to the right of the letter in question, but in one case (*prāpta*², 1. 5) a top-stroke is employed for the same purpose. As a rule, the medial *u* is added at the bottom of a letter, but in one place (*mṛtyu*², 1. 5) it is in the form of a side-stroke (→) attached in the middle of

1: ASWI, III, p. 49.

2. SMHD, I, pp. 68-76.

the *akṣara* on its proper left. The letter *b* has a notch in its left limb, there being no example of *b* with a cross-bar as in the preceding record.

Except for the concluding words referring to the engraving of the record which are in Marathi, the whole inscription is in Sanskrit, and but for the initial salutation to the god Vighnarāja (Ganapati), the words *api ca* in 1.25 and *kim vahuna* in 1.27 and the concluding portion giving the names of the writer and the engraver, the whole epigraph is in verses composed in various metres. There are altogether forty-two stanzas.

As for orthography the following points deserve notice. At one place, *viz.*, *tribhuvan*^o, 1.34 *r* is used for *ri*. Sometimes *v* is used in place of *b*, *e. g.*, *lamvōdara*, 1.10, *prativuddha*^o, 1.20, and *vice versa*, as in **sarbāṅga*, 1.13. Likewise, there is a confusion between *s* and *ś*, *e. g.*, *subhraiḥ* for *subhraiḥ*, 1.8, *sama*^o in place of *śama*^o, 1.13. *Ṅ* is nowhere employed, and even when it is indispensable, the writer has avoided it at the cost of correctness, as in *śāṁrga*^o in place of *śāṅga*^o, 1.25. The verses are numbered. Except for the *dandas* at the end of verse-halves, verses and sentences, no punctuation mark is employed. Even when a word or part thereof has been twice engraved by mistake, no mark is used to cancel the redundant letters as in **kanyakanya*₁, 1.24.

The record is not dated, but as it refers to the temple of Sakalēśvara, it must be later than the preceding inscription which records the construction of and gifts to the temple. Like the previous record, it belongs to the time of the Yādava king Śiṅghaṇa and his general Khōlēśvara. It aims at recording the construction by Khōlēśvara of a temple dedicated to the goddess Yōgēśvari and the grant of the village Talaiṇi to it.

The inscription commences with the salutation to the god Vighnarāja (Ganēśa) in a prose formula and a verse invoking the blessings of the same god (v. 1). This is followed by two stanzas eulogising some of the more important conquests of Śiṅghaṇa (vv. 2-3). We are next introduced to his general Khōlēśvara (v. 4) and his headquarters, Āmrapura (modern Ambe), the provenance of the inscription (vv. 5-12). Verses 13-22 furnish an account of his descent on both the sides. Then follows a detailed narrative of Khōlēśvara's military and cultural achievements (vv. 23-41). The concluding verse (42) gives

us information about the author of the record, followed by the prose portion mentioning the writer and the scribe (l 41).

As we have seen above,¹ the preceding inscription mentions the names only of the writer and the scribe, the name of the author being conspicuous by its absence. We are fortunate in having the name of all the three functionaries in the case of the present epigraph. It was composed by a Brāhmaṇa physician and poet named Mādhava, son of Bhaṭṭa Dhanēśvara of the Viṣṇuvṛddha gōtra² and the Taittiriya sākha (of the *Yajurvēda*). It was written by one Trilōcana and engraved by one Sēmī Prabhu. Thus, there were three stages in the preparation of an inscription : composing, writing on the stone or metal for the guidance of the scribe, and engraving.

Although the main object of the inscription is to record the building of and the grant of a village for the temple of Yogēśvari at Ambe, the major portion of the record constitutes a grandiloquent eulogy of Khōleśvara and his master Sīṅghāṇa. The same is the case with the preceding inscription. The present epigraph is actually styled *prāśasti* by its author (v. 42).

About half the number of stanzas in this inscription are common to the previous epigraph.³ Many of them are also found in No. 1.⁴ These verses are of inestimable help in restoring the missing portion of the last inscription. However, a comparison of these stanzas will reveal that in a few cases there are differences of isolated words⁵ and spellings.⁶

1. See *supra*, p. 8.

2. It is interesting to note in this connection that the Vakṭṭakas were also Brāhmaṇas of the Viṣṇuvṛddha gōtra. The Brāhmaṇas of Taittiriya sākha are found in large numbers in the Deccan and South even now.

3. This may perhaps indicate that the author of both these inscriptions was the same.

4. As stated in connection with Inscription No. 1, the twenty-two verses found in it are identical with the corresponding portion of the present inscription.

5. E.g., *vimala-bahula-kṛttir-dhimatām*, l 19, in place of *vimala-bahula-nitir-ddhimatām*, l 15 of the previous inscription.

6. E.g., *Gurjārō jarijaravāḥ*, l 3, in place of *Gurjārō firjaravāḥ*, l 4, of the last inscription.

The two stanzas describing Siṅghaṇa's conquests and most of those eulogising Khōlēśvara's achievements are also found in the Sakalēśvara temple inscription and their contents have been discussed in connection with it. They need not be repeated here.

The present inscription mentions only one new military exploit of Khōlēśvara not known from the last record, viz., that he brought a maddened elephant of Kaliṅga origin from Cakrakōṭa, the ancient capital of the Nāgas ruling in the former Bastar State. In the absence of more evidence on the point it is not possible to ascertain the nature of this exploit.¹

An interesting feature of this inscription is a long, eulogistic account of Āmrapura, modern Ambe Jogai, the headquarters of Khōlēśvara (vv. 5-15). We are told that it was an ornament of the earth, comprised many *janapadas* and was adorned by many gardens. The town was an extensive one, its beauty being enhanced by numerous buildings. It was surrounded by a lofty rampart wall (*prākāra*) and a moat (*parikha*) and shone with enormous prosperity. It was beautified by tastefully decorated mansions. Here were situated the temples known as Kēdārēśvara, Ambarēśvara, Māṇikyēśvara and Sakalēśvara adorned with glittering gems, little tinkling bells, *tōrapas* and flags fluttering on their tops; they were crowded by a multitude of devotees and penance-observers. There was also a sky-scrapping temple dedicated to the long-bearded god (*i. e.*, Gaṇeśa). Its crossways were incessantly resorted to by multitudes of travellers fatigued by journey. The courtyards of houses were slightly sprinkled with saffron-water and houses beautified with decorative designs in various colours (*rāngamālikās*) formed of rows of pearls and rubies. Much of this description is indeed very general and of the *varṇaka* type intended to suggest the prosperity of the capital. The only piece of historical information relates to the presence of the temples mentioned above. Of these, the construction of and grants to the Sakalēśvara temple form the main purpose of the last inscription.

1. Khare thought that verse 33 of this record contained reference to Khōlēśvara's victory over a Nāyaka king (SMHD, I, p. 70). But according to our reading of the relevant portion (*kyō=*'pahṛīya sarvavān c-āvanīpo vanti pakaḥ), there is no mention at all of any Nāyaka king and the verse states in a general manner that Khōlēśvara having deprived a ruler of the earth (*āvanīpa*) of all his belongings made him a protector of the forest (*vanipaka*), *i.e.*, drove him away to the forest.

From the tenor of its description the temple of Yōgēsvari built by Khōlēsvara appears to have been an imposing structure. It is said to have resembled the peak of the divine mountain (*i. e.*, Meru), an expression evidently suggestive of its great height. It was adorned with golden *kalaśas*. Khōlēsvara endowed the temple with beautiful golden ornaments set with a variety of precious stones, and granted the village Talaiṇi to it. The goddess Yōgēsvari is naturally eulogised very fervently. Thus it is said that her praises were sung by Iśa (Śiva), Viṣṇu, Śakra and other gods in wonder-inspiring prose and verse. Her attendant spirit (*cara*) is represented as dancing in the courtyard of the temple (vv. 38-40). This shows the great popularity of the Mother Goddess cult at Ambe which came to be known as Ambe Jogaī in allusion to the goddess Yōgēsvari. It is noteworthy in this connection that Ambe was a centre of the Yōginī cult even prior to the time of Khōlēsvara. This is indicated by the Ambe inscription of Udayāditya, dated A.D. 1144, which refers to the place as Ambā and states that the *vajra-danḍa* of the Yōginīs may befall one who might obstruct or revoke the grant made by Udayāditya.¹

Other pious acts of Khōlēsvara are also recorded. Those which have already been referred to while dealing with the preceding epigraph need not be repeated here. According to the present inscription, Khōlēsvara excavated a huge tank resembling a river in Dhāraura-dēśa and constructed a temple of Viṣṇu² and enlarged a temple of Vināyaka (v. 41).

As for the localities mentioned in our inscription, Talaiṇi may be identified with the village of Taṇaṇi in the Bhīr District.³ But we cannot be sure on this point as the boundaries of the donated village are not mentioned. Dhāraura-dēśa where Khōlēsvara got a tank excavated probably denotes the region round Dhārūr in the Bhīr District. It is mentioned under the name Dhāraura-viṣaya in the Dharur plates of Raṣṭrakūṭa Gōvinda III, dated Śaka 722.⁴ Other localities have already been identified in connection with the Sakalēsvara temple inscription.

1. Vide *SMHD*, IV, p. 61, text-line 10; Tulpule, *op. cit.*, p. 36.

2. Is it the same as the temple of Śārṅgadharīn at Acalapura?

3. The *Mahārāstra-grama-sūcī* mentions a village of this name in the Bhīr District.

4. *EI*, XXXVI, p. 254, text-line 43.

TEXT

1. जो नमो विवराजाय ॥ यस्यास्योन्नतकुम्भं दलगलतिसदूरक्तोदरे सप्तः कंदलिवाल॑ मूलवरलो व(वं)तः^२ करे भासते^३ ॥ हेतालोदित-
2. मोरकाएव कवलः शुद्धाप्रजागे त वो मूर्याद्वै मवती^४ सुतः प्रतिदिनं विष्णोघ-विचिद्यतये ॥१॥^५ अस्ति व्यस्तसमस्तवेरिविसरप्रोद्व्रतापा-
3. नलः कुंदिवेतदिगंतकोर्त्तरमलः श्रीसिंघण^६ क्षोणिपः ॥ येनाहारि हरीभ-संभूतमतिस्फीलं समस्तं खणाद्राज्यं प्राज्यमयाऽज्ञं (ज्ञं) नस्य^७ इलिता धारा
4. घरासूखण(णव) ॥२॥^८ तेलंगो येन नीतो निधस(न)^९ मतिवलो गूङ्गारो जज्जंरत्वं केशः केशापनोद^{१०} परिजनसहितो होमलः पत्वलोमः ॥ चोडः कोडं पयो-
5. वे रणभूवि सुभटो^{११} मृत्युकालं नुकालो^{१२} गोडः कीडानिरस्तः^{१३} कृत इह सहसा प्राप्तदिवकस्तु रुक्कः (कः) ^{१४} ॥३॥^{१५} तत्सेवाधिष्ठितयोर्विवसति(तिः) प्राप्तप्रतापो(पो) न(न) ति-
6. विद्वालकृतिरुत्व(रुत्व) ना^{१६} नलमतिः पृष्ठं कपूतिः^{१७} स्तियतिः^{१८} ॥ सौजन्या-मतवारिविगुणनिधिर्मीमो^{१९} महत्या युवि व्यस्ताहमतिस(स)न्निधि^{२०} विजयते लोलेश्वर^{२१} ॥

1. Khare, संपदकंदलिवाल॑.	2. Khare, दतः.
3. " भ्राम(ज)ते.	4. " " दे(दै)मवती०.
5. Metre, <i>Sardulavikridita</i> .	6. " " श्रीसिंघणः.
7. Khare, ^० मया जनस्य.	8. Metre, <i>Sardulavikridita</i> .
9. " निधन०.	10. Khare, केशापनोदं (कः).
11. " सुत(न)टो.	12. " तृ(त्रि)कालो.
13. " ^० निरस्त (स्तः).	14. " दिक्षुस्तुरुक्कः (कः).
15. Metre, <i>Sragdhara</i> .	16. " ^० हलवणा०.
17. Khare, पृष्ठ(ण्ड)कमूतिः.	18. " स्तिः (स्त्व)तिः.
19. " ^० भीमो(मो).	20. " ^० हमरिमंत्रिधि (धी)त्रिः.
21. " लोलेश्वर(रः).	

7. इमापतिः ॥४॥¹ यस्य चाव(चाच्च)पुरं होते(त)न्नगरं² नूवनं भृवः ॥
नानाजनपदाकीर्णं³ नानारामोपशोभितं(तम्) ॥५॥⁴ यदं(व)न्तदंसं-
मस्तोकं दिशासं शालशोभितं(तम्) ॥ उच्चं(च)-

8. प्राकारपरिक्षामूरिभंरवमासुरं(रम्) ॥६॥⁵ विचित्रैरत्न [सं०] क(का)
क्षेरितश्चेतश्च⁶ मंडितैः ॥ हृष्टे⁷ रम्पतलैः⁸ सु(शु)धै⁹ समंतामुषोभितं
(तम्) ॥७॥¹⁰ स्तुरं(र)मणिरणकु(त्तु)द्र॒धं¹¹

9. दिकातोरणध्वजोः(जः) ॥८॥ सो(सो)ध॑१४मस्तकविम्ब्यस्तपताः॑१५दोलनैरपि
॥९॥¹⁵ अनंताराधकवाततपोषनशतावृतैः ॥ केवाराद्वरमाणिक्षयसकलेश-

10. मुरालयैः ॥१०[॥ *]¹⁶ यत्र भाति नभोदिवच्छुविलंबो(ओ)वरालयं(यम्) ॥१७
चतुः(तु)प(ध्य)यै¹⁸ पथधातं(त)॑९सायैरनिशमाभितं(तम्) ॥१०॥²⁰ यत्र
कुंकुमनिध्यंदमंदसं[सि]कृतचत्वरा:॒१ ॥ गृहा भौ-

11. वितकमाणिक्षयव्येणिमद्रंपमालिकाः ॥११[॥ *]²² यत्र वाति महत्कुल-
पंकजामोदमेदुरः॒२३ ॥ नित्यं मुद्वयवधूष्येयहर[: *] स्मरविवद्धनः॒२४ ॥१२॥²⁵
तस्याधुनाद्विजवरप्र-

12. वरस्य राजचंच॑२५चिद्धोमणिक्षिवृष्टपदद्वयस्य ॥ खोलेश्वरस्य नयशास्त्र॑२७-

1. Metre, *Sardulavikridita*. 2. Khare, दोतंन(न)गरं.

3. " °दाकीर्णं (गं). 4. Metre, *Anupubbh*.

5. Khare, यदन्त-ग्न मस्तोकं. 6. " "

7. " विचित्रैरत्नक्षेपिः- - - - - 8. Khare, हृषं(धृ)०.

9. " रम्पतरैः. 10. " शुभैः.

11. Metre, *Anupubbh*. 12. " " रणकुदृ॒१.

13. Khare, °धवजैः. 14. " सोष०.

15. Metre, *Anupubbh*. 16. Metre, *Anupubbh*.

17. Khare, लंबो०. 18. Khare, चतुःपये.

19. " थ्रोतं(तः) . 20. Metre, *Anupubbh*.

21. " संच सं-कवस्वरः . 22. " "

23. " °सेदुरः . 24. Khare, मुद्वयवधूष्येयहरस्मरविवद्धनः .

25. Metre, *Anupubbh*. 26. " °वंश०.

27. Khare, °साध०.

विचारचारचातुर्यंमूज्जवलगिरोः (रः)^१ कियते प्रशस्तिः ॥१३॥^{१५} हरचरण-
सरोजाराय-

13. नैकायदृष्टिः स(श)मैदमनितमादिक्षोणसबौ(वौ) गैयमिः ॥ विदित-
प्रसमतस्येनागतातीतवेत्ता जयति लक्षितकोत्तिर्मुद्गताश्यो मुनीडः ॥१४॥^{१६}
नेतुमभ्या-

14. यतेवद्यं यस्यातिष्यमहत्यता(ताम्) ॥^८ दुर्वासाः सत्व(त्व)मासाद
प्रसादमकरोऽपुनः ॥१५॥^{१७} वंशेभूतस्य सर्वप्रवरगुणगणैऽलाघनीयस्वरूपे
विप्र [: *] श्री भाद्रदेव-

15. स्त्रिभवनसृजनस्तो (स्तो) मविश्वास मूमिः ॥ तस्माद्विष्यातकोत्ति^८-
विमलमतिरुद्या(वा)रो^९नवस्त्वामिदेवः सीमासौजन्यसिन्धोस्त्रिक्षणगति
विद्या(वा) लंगं(ग) मः कल्पवृक्ष [: *]^{१०}

16. ॥१६॥^{११} ततः प्रसिद्धा(ढो)मलपुष्पमूर्ति^{१२}स्त्रिविक(क)मो^{१३}जायत
विप्रवद्यः ॥ यदुद्गवादुवरवंवितकाह्वः सर्वोष्टारो विमलो वभूत ॥१७॥^{१४}
विविकमसृतस्या-

17. स्य विक(क)म(मा)को(को)त^{१५}भूमुजः ॥ मातृवंशमतो वक्षे(क्षे) सद्गुणोद्य-
महोदये ॥१८॥^{१६} कदयपाद्यस्य वंशो(शे)भूम्भूर्यमेंहता वरः ॥ गोविदो
नाम शिष्टानामप्रः(यः)क-

18. ह्याणमूभुलो(जाम्) ॥१९॥^{१७} वासुदेवोमवत्तस्माद्वासुदेवाचंने रतः ॥ विद्या-
विनयसंपं(प)नः^{१८} सत्यसर्वपरायणः ॥२०॥^{१९} द्विजकुमुदसुधाशूद्यचित्ता
कल्पवृक्षो

1. Something like "प्रोज्जवलगिरः" appears to be the intended reading.

1a. Metre, *Vasantatilaka*.

2. Khare, खरम्.

3. .. "सर्वदीपः".

4. Metre : *Mālinī*.

5. Khare ; -- गतस्ये -- रम्यानिष्यमतस्यनां.

6. Metre, *Anupubbh.*

7. Khare, "गण(णः).

8. Khare, "कोति".

9. .. "रुदारो".

10. .. कल्पवृक्षः .

11. Metre, *Sragdhara*.

12. .. "मूर्ति".

13. Khare, "स्त्रिविकमो".

14. Metre, *Indravajrā*.

15. .. विकमकांतः.

16. .. *Anupubbh.*

17. Metre, *Anupubbh.*

18. Khare, संपं(प)नो.

19.

19. विमलबहुतकीस्थिर्मता^१मप्रथम्यः अरिकरिगणसिहो वासुदेवास्मजोमूर्त्सकल-
गुणनिधानं निवदेवामिधानः ॥२१॥^२ तस्माद्गूपदती सती शसि(शि)
कत्वा^३.

20. लावण्यमूद्रास्यदं(दम्) ॥ चंद्राश्या प्रतिवृ(वृ)द्ध॑पंकजवृक्षामप्रेतरामूद् नुवि ॥
सावित्री किमहो पतिवतरता किवायवारुदती^४त्येवं या मुचरित्र-
वृष्णनविधि

21. इवाति समभ्यागता ॥२२॥^५ तस्यामद्भूतवीर्यविक्रमधरः खोलेश्वर(रः)
समासुरो नीत्याचारदिव्याचारनिम्नलिपिरामप्रेसरोधायत ॥ विश्वामित्र
इवापर^६.

22. हित्रभूवनो^७ निन(नि)मर्मातु^८मीशस्तथा शश्यागस्य इवाखिलारिजलधी-
ष्पातु^९ प्रभूर्यः क्षणात् ॥२३॥^{१०} प्रचुर^{११}विमलवृद्धिः प्राप्तसर्वव(प्र)सिद्धिः-
(द्धिः)^{१२}विदलितव(प)रस्यः स^{१३}.

23. उज्जनध्यस्त दैन्यः ॥ जयति लस्तिमूर्ति^{१४}विदविद्यात्कोति^{१५}हित्रभूवन-
कृतमानः खोलादेवामिधानः ॥२४॥^{१६} कि कि तस्य यशोमल[त्रि]भुवने
स्तुत्यं नहा-

24. शूरिमियंस्याद्यापि करालस्त्रहगनिहृषाः(ताः)कूजंस्यमो गृजंराः ॥ मं(प)-
प्रा^{१७}कर्यजनिवं(पं)वस्त्रवहलफे(फु)का(त्का)र^{१८}घोरद्वनित्रस्तंमैकसकान्य-
कान्य(मेकलकान्य)कापरत-

1. Khare, "नीतिधीर्मतां(ता),

2. Mette, Malint.

3. .. शशिकला,

4. Khare, प्रतिवृद्ध॑.

5. .. "रुद्धती^०.

6. Metre, Sārdulavikridita.

7. .. इवापरो(र)^०.

8. Khare, विभूवनं.

9. .. निर्मातु^०.

10. Metre, Sārdulavikridita.

11. .. प्रवर^०.12. Khare, "सर्वस्व(प्र)सिद्धिः(द्धिः)^०.13. According to Khare, this forms the first letter of line 23; but the stroke for *sa* is quite clear at the end of line 22.14. Khare, "विमलमूर्ति^०.15. Khare, "कोति^०.

16. Metre : Malini.

17. .. यंत्रा^०.18. Khare, "नियंदभ्रहल- कार^०.

25. दे साढुं परं केरवे¹ ॥२५॥² अपि च ॥ यश्चकाराचलपुरे चमत्कारास्पदं
महत् ॥ मंविरं मंवराकारं स्फारं शीशांगं (शाङ्कं) बारिणः ॥२६॥³
खोल्लू(ल्ल)पु(पु)रामिध(धं)४चके

26. योग्यहारम्(म)मृ(नु)तम्(मम्)⁵ । तीरे⁶ यद्योद्या विपुलं त(य)यान्यं(न्य)-
ह(ड)स्तिनापुरं(रम्) ॥२७॥⁷ यग्न्यारं तयैवेकं⁸ विस्तीर्णं⁹ व(व)रदातटे¹⁰ ॥
वाराणसी(सी)तिविवद्यातमभितता(वा)हृणा¹¹

27. अयं(यम्) ॥२८॥¹² कि व(व)हृता¹³ [॥ *] देवालयान्यग्न्यहारा यस्य
तिष्ठद्य(न्य)नेकशः¹⁴ ॥ प्रपा(पा:)सज्जाणि रम्यानि(णि)¹⁵वाप्यश्च
वरदातटे ॥२९॥¹⁶ चाहृदा¹⁷शीशवरो येन जितः

28. संग्रामभूमिष्यु ॥ भोजदेवाभिषः कुद्धः चतुरंगबलौ(ला)नितः । [॥ *] ३०॥¹⁸
भानीतो मत्तमातंग(णः) कौलिगश्चक्कोटवः(तः)¹⁹ । प्रतिवेषकृतमंतं(मन्तं)²⁰
विद्याय वि²¹.

29. धिवदणे ॥३१॥²² रामपालो द्विवकालः करानकरवालतः ॥ पलां(ला)-
यनपरो²³ येन कृतो वाराणसीश्वरः ॥३२॥²⁴ छेदितं येन सहस्रा नागणस्य

1. Khare, —रथैः . 2. Metre, *Sārdulavikriḍita*.

3. Metre, *Anupubh*. 4. Khare खोल्लूपूरामिधं.

5. Khare, योग्यहारं(र)मनुचमं. 6. .. नीरे.

7. Metre, *Anupubh*. 8. .. तयैवेकं.

9. Khare, विस्तीर्णं. 10. .. वरदातटे.

11. .. °ब्राह्मणा०. 12. Metre, *Anupubh*.

13. .. कि वहृता ॥

14. Khare: यन्य(न)ति(ति)ष्ठ(ष्ठं)त्यनेकशः .

15. .. रं(र)म्यानि. 16. Metre, *Anupubh*.

17. .. चाहृदा०.

18.

19. .. °मातंगष्कलिगः कुष्कक्कोटवः (रे).

20. .. कृत्वान्तं तं.

21. According to Khare, this forms part of the next line; but the letter is clear at the end of line 28.

22. Metre, *Anupubh*.

23. Khare, °पलायन०.

24.

30. शिरो रणे ॥ कुतोपहृत्य सर्वस्वं चावनीयो वनीपक.¹ ॥३३॥^१
तोरगल्लामिष्वं दुर्गं यो ममदं^२ क्षणं दलं(बलात्) ॥ यत् मत्तक्षी-
शानामातीवप्राहृतो गतं(तम्)

31. ॥३४॥^२ यस्याधातमयेन भूतलगता^३ भूषा भजते गिरि(रिम्) । केचिद्भूमि-
गृहाणि वेदमसु कवलो(?)हानि^४ वेदमानि च ॥ किचान्ये चरणाप्रधावम
(न)^५दिवद्वा-

32. सं निजं कुर्वते तं मुक्तं(कत)स्तितमावभंज सहसा भंभाद्रिभूपं^६ भूवि ॥३५॥^६
गूर्जराजन्जरीकृत्य^७ सं(स)निकृत्य^८ शारः क्षणात् ॥ भूमुकच्छाधिष्पः(प)-
ह्याद्यौ स्तंभो ये-

33. नापिरोपितः ॥३६॥^९ कि शोर्यं वर्णनीयं सकलरिपुजनानंदकंदापहारी-
त्योदायं वा किमस्याधिनमितवनाद्देन^{१०} तुल्यं प्रकारि ॥^{१०} कि वा दे-

34. वाचनादिप्रति^{११}विनमखिलाधीषसंपद्वारि स्फुर्जतेजोयथा कि तृ(त्रि)
भूवनभवनो सा(सा)रि^{१२} लोलेश्वरस्य ॥३७॥^{१२} तेनेदं सुरक्षीलभूगमदृशं दे-

35. वालय(यं)निमितं(तम्) यत्रारो[पित]हैमरं(र)न्यकलशध्याजेन शक्ति-
त्रयं(यम्) ॥ आविभूतमिदायवामृत^{१३}भूजो व्र(व)हृ^{१४}त्रयं वाधुना यस्तोत्या
भूयतत्रयोल्व(ल्व)ण^{१५}मलं

36. घाते भृं भृश्यते^{१६} ॥ [३८ ||*]^{१७} विभूषयनानि हैवानि नानारस्वमयानि च ॥

1. Khare : क्षतोपहृत्य सर्वस्वं चावनीयो च नापकः ।

2. Metre, Anupubbh.

3. Khare, तोरगल्ला^१ ।

4. Khare, ममदं.

5. Metre, Anupubbh.

6. .. भूतलपरा.

7. Khare, करलोहानि.

8. .. कि चान्येन रणोप- - -.

9. .. - - नितमानभंजभहसा भंगादि भूपं.

10. Metre, Sardulavikridita.

11. Khare : गूर्जरान्जरीकृत्य.

12. Khare संनिकृत्य.

13. Metre, Anupubbh.

14. .. *घनादेन.

15. Khare, प्रकारो.

16. .. *त्रप्रति^१.

17. .. त्रिभूवनभवनोरसारि.

18. Metre, Sragdhara.

19. .. स्तुतं^२.

20. Khare, ब्रह्मवर्यं.

21. .. *त्वण^३.

22. .. - - - -भयात्.

23. Metre, Sardulavikridita.

ददो देव्ये तथा प्रामं तलेणीति च - कर्तं (तम्)¹ ॥३६॥² प्रामीः³
कमलामलो⁴

37. मधुरिपुः [शक्ता] दयोःये⁵ सुराः स्तुत्वम्पद्भूतगद्यपद्यविसस्त्राणिः प्रगल्भा-
मिजां (माम्)⁶ ॥ भवत्या मूल इवांगनाविरणसंनुपुरो पश्चरो⁷ नृत्यं (त्य)
त्य (त्य)-

38. पणमंडपे भवतु सा धोगोदवरी वः विष्णु (यं) ॥४०॥⁸ प्रापाव (व) सकलेदवरस्य
रचितो धारो⁹ रदेषो सरिननक्षमात्य व (?) विसोलवीचिनिकरं पु (पू)¹⁰.

39. षण (००) ते (त) टाकं कृतं (तम्)¹¹ ॥ विष्णोरायतनं ता (त) च विततं निषयि
वैनायक (कः)¹² प्रापाव (वः) प्रगुणीकृतोयमस्तिं (लः)¹³ कोलेदवरेचाधुना
॥४१॥¹⁴ सद्दृशो

40. निषयगणणी [: *] कविवर [: *] धीवाघवो विप्रराहस्त्रे¹⁵ विक (क) म-
कात (त्व)¹⁶ केलिविपुला चके प्रस (श) दिति¹⁷ शुभा (माम्) ॥ पुत्रो
महृषनेदवरस्य सुमतो (ते :)¹⁸ धीविष्णुदद्दस्य¹⁹

41. यो वंशेजायत शालया विमलया यस्तैत्तिरोयः कृतो ॥४२॥²⁰ स्वस्ति
श्री त्रिलोचनेत लिलितं (तम्) ॥ सेमधा ब्रह्मता रूपे कांडारिलो²¹

1. Khare, - - कृतं.

2. Metre, *Anusūbhi*.

3. .. यामीङ्गं.

4. Khare, कमलामला.

5. .. - - ये ये.

6. .. °द्वाणिः प्रगल्भा निजां (वा).

7. .. °रामाणिरो (रा).

8. Metre, *Sārdulavikrīdita*.

9. .. धारोर०.

10. .. °नकोभा-व [-] विसोलवीचिनिकरशु^०.11. °वत्ये (न्त्य) - कं कृतं. Khare takes all this portion as forming part
of line 38.

12. Khare, वैनायकं.

13. Khare, °मस्तिं.

14. Metre, *Sārdulavikrīdita*.

15. .. °ट् (-) षे.

16. Khare, विकम सं (श) क०.

17. .. प्रस्ति.

18. .. सुमतेः .

19. .. °बद्धस्य.

20. Metre, *Sārdulavikrīdita*.

21. The reading of this portion is extremely doubtful.

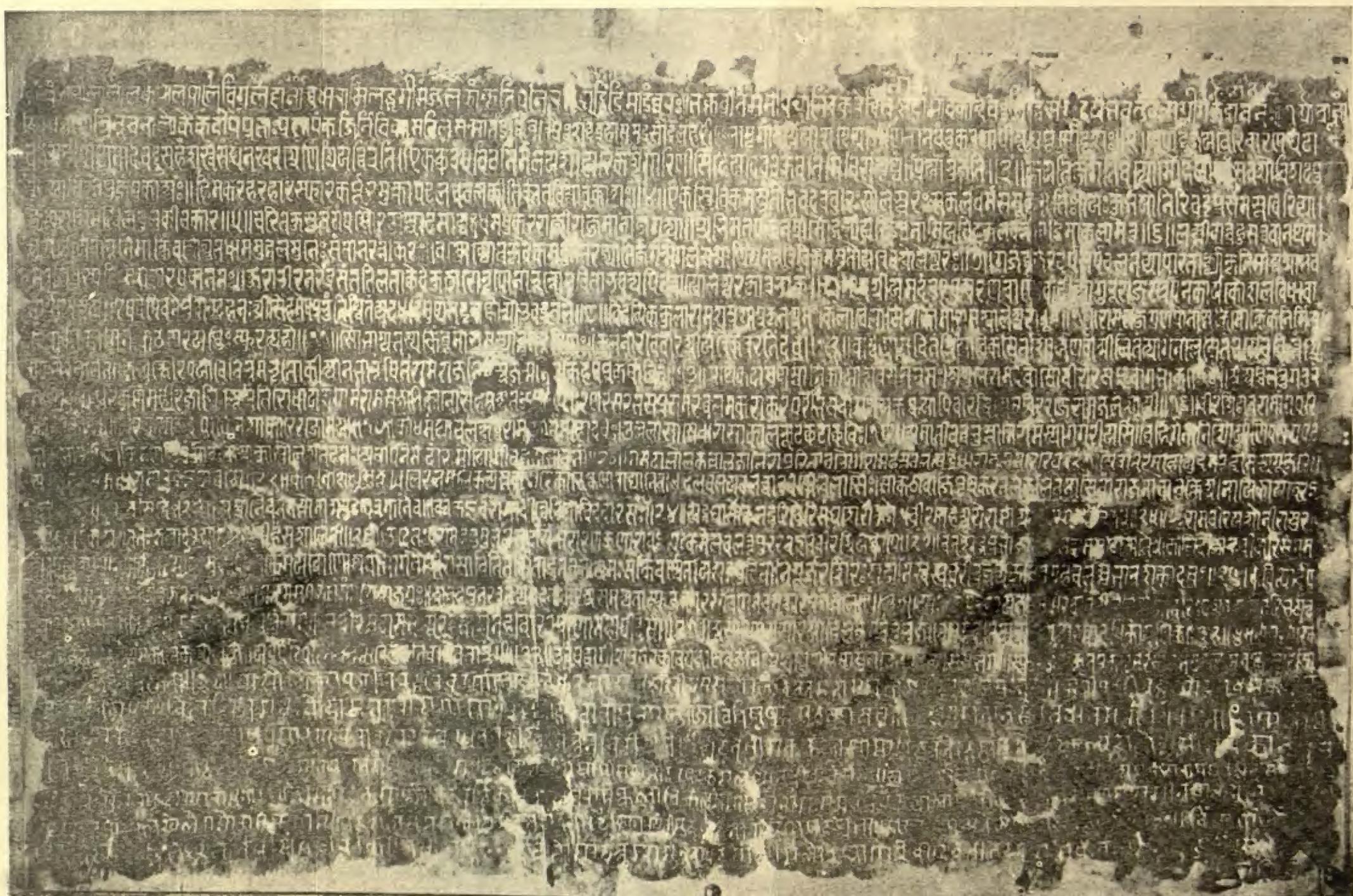


Plate IV. The Rūmanarāyaṇa Temple Inscription of Lakṣmi, Śaka 1162

IV

THE RĀMANĀRĀYAÑA TEMPLE INSCRIPTION
OF LAKṢMI, ŚAKA 1162

The inscription was discovered under peculiar circumstances by James Burgess¹ and was first published with a photozincograph, an introductory note and an English translation by G. Bühler.² Later, G. H. Khare made some observations on this inscription and suggested some emendations in Bühler's reading of the text.³ The Marathi portion of the inscription was re-edited with a facsimile and a few observations by S.G. Tulpule.⁴ Of the four Yādava inscriptions at Ambe edited here, this is the only one known to most of the historians of the Yādavas.⁵ But many of the readings of Bühler are not supported by the facsimile and he has left several lacunae. The historical import of this inscription has also not been fully appreciated. In view of these facts, it is being edited here anew from the excellent impressions kindly placed at my disposal by M.G. Dikshit.

The record is cut into a rectangular slab of black basalt built in the wall on the south side of the east porch of a shrine now known as Khōlēśvara's Maṭha at Ambe. But, as shown in the sequel, it actually represents the temple of Rāmanārāyaṇa built by Lakṣmi in memory of her brother Rāmadēva, son and successor of Khōlēśvara. The slab bearing the epigraph measures 2' high by 3' 3½" broad. The inscription consists of altogether twenty-seven lines of writing besides three short lines in the lower right corner. The first twenty lines and the

1. *ASWI*, III, p. 49.

2. *Ibid.*, pp. 85-92, Pl. LVII.

3. *SMHD*, I, pp. 76-8.

4. Tulpule, *op. cit.*, pp. 129-32, Pl. 26.

5. The only historian who has utilised the evidence of the other Ambe inscriptions is Altekar. R. G. Bhandarkar, H. C. Ray and A. K. Majumdar have used only the present inscription.

portion of verse 34 in line 2¹ have been executed neatly and clearly, while the remaining portion is done negligently. The strokes in the first part are neat, beautiful and proportionate, while those in the second portion are ugly and disproportionate. This makes the task of deciphering it a bit more difficult. The *prsthāmātrās* are commonly employed in the first portion, but they are conspicuously absent in the second part. Whereas each line in the first portion contains on an average about 90 *akṣaras*, that in the second portion has between 55 and 60 letters only. In view of these facts it is probable that these two portions were engraved by two different persons, the second one being done by an unskilled mason.²

The characters are Nāgari regular for the period to which the inscription belongs. The *prsthāmātrās* are common in the first part, though at many places top-strokes fulfil their function. E.g., *mrgāñkaśriyā*, 12, *°yaśō*, 13, *°yōśid*, 14. They are not to be found in the second part. There is one example of the medial *a* being denoted by a top-stroke, *viz.*, *°sthāpana* 17. The letter *k* is exactly like its modern Nāgari form; but in one case (*kumbha*, 14) its left limb is without a loop. The letter *n* is often formed like *t*, as in *nirmala*, 13, *kumbhayōnī*, 14, etc. *Bh* can be clearly distinguished from *t*; but it has a peculiar form with the lower half of its vertical projecting sometimes to the right and its lower end turned to left, *e.g.*, *abhimata*, 15, *°gāmbhīryā*, 16. We have both the forms of *b*: with a notch (*e.g.*, *°brahma*, 12) or a cross-bar (throughout line 1). *ṣ* has sometimes a slanting cross-bar, as in *°yōśid*, 14. *Nṛ* is formed by adding a horizontal cross-bar across *ṇ*.

The Language is Sanskrit but for the last line and the three short lines in the lower right portion which are in Marathi. Except *Om* in the opening line, the whole of the Sanskrit portion is in verse, there being altogether forty stanzas in various metres. As regards orthography, the following observations may be made. The consonants

1. Not first 19 lines as stated by Bühler, *op. cit.*, p. 85.

2. As suggested by Bühler, *op. cit.*, p. 85. Khare's alternative suggestion that the second portion may have been engraved afterwards does not appear to be very cogent, for, in that case, we must suppose that when the inscription was first engraved, its main object, *viz.*, the building of the Rāmanārāyaṇa temple, was not mentioned and that it came to be specified in verse 35, afterwards.

following *r* are sometimes reduplicated, as in *“mārtanda”*, 1 2, *karṇyāṁśi*, 1 14, *dēvarccāsu*, 1 22, and sometimes not, as in *“cakravartīn”*, 1 3, *varnyō*, 1 8, *acārya*^o, 1 8. Sometimes, *v* is used in place of *b*, as in *śavda*^o, 1 2, *vrūmō*, 1 9. Similarly, *ri* is used for *r*, as in *ritvijō*, 1 18. There are some other errors of *sandhi* also, e.g., *t* in place of *tt*, as in *satva*^o, 1 5, *“bhūtrivikrama”*, 1 6, *tatva*^o, 1 24. *Jihvāṁśūlīya* is commonly used, vide 11 8, 11, 14, 16, 17, 18, 19, 20, 24, 25. *Upadhmānīya* is employed only once, see 1 15. As regards punctuation marks, one or two *dandas* are used at the end of verse-halves, verses and sentences in prose.¹ The verses are numbered, the serial number being flanked by one or two *dandas* on either side. When a wrong medial sign is engraved by mistake it is cancelled by a cancellation mark attached to its bottom, e.g., *“pāmkajīnt*, 1 2, *“matīva*, 1 3, *“bhṛta*, 1 10. Where a letter (or letters) is left out by mistake, it is added in two ways : (1) after inserting *kākapada* mark at the appropriate place, the missing letter or letters being given above the line as at present, see 1 23 where a *kākapada* is inserted between *prakūśakha*^o and *cittēna* and the missing letters, *citē*, are given above it ; (2) the missing letter or letters are given along with the serial number of the relevant line on the top of the slab before the commencement of the record.² The latter method is also adopted for making corrections.³ Turning to the Marathi portion, the use of the abbreviations *da* for *daśamī* and *karī* for *karṇḍarīli* (engraved) is noteworthy.

The date of the inscription is given in Marathi in 1 27 as *Kārttika śuddha daśamī*, Śaka year 1162, the cyclic year being *Śarvari*. The cyclic year *Śarvari* fell in the expired Śaka year 1162. The date regularly corresponds to Saturday, the 27th October, 1240 A.D.⁴ The inscription refers itself to the reign of *Sīnhāya* when *Lakṣmī*, the daughter of *Khōlēśvara*, was looking after the affairs of the principality

1. In many cases a single *danda* is employed after verse-halves and two *dandas* at the end of the verses, as at present.

2. There are two examples of this practice, viz., (i) In 18. v. 10, *da* was left out between *Khōlēśvara*^o and *“bhūt* ; alongwith the serial number of the appropriate line (i.e., 8), it is given at the proper place above line 1. (ii) In 19. v. 13, the letter *na* in *bhayēna*, which was left out, is also similarly given.

3. In *“dṛiṇām*, 1 5, v. 6, *n* was formed like *t* ; the correct form of the letter alongwith the serial number of the line is given on the top of the slab.

4. L.D. Swamikkannu Pillai, I.c., Vol. IV, p. 62.

on behalf of the son of Rāma, the son and successor of Khōlēśvara. Its object is to record the construction of a temple of Rāmanārāyaṇa by Lakṣmi in the locality called Brahmapuri (probably a Brāhmaṇa settlement) at Ambe.

The inscription begins with benedictive stanzas invoking the elephant-headed god (Gaṇapati) and the goddess of speech (Vāgdēvi, i.e., Sarasvatī, vv. 1-2). The next verse describes in a general manner the Yādava emperor Śīṁha (v. 3). We are next introduced to the family of the Maudgala Brāhmaṇas and Khōlēśvara, the son of Trivikrama (vv. 4-9). Then follows an account of the personal excellences and exploits of Khōlēśvara's son Rāma who died while fighting a battle against the Gurjāras on the other bank of the Narmadā (vv. 10-32, 38-9). Next we come face to face with Khōlēśvara's daughter, Lakṣmi, who acted as regent for the unnamed son of Rāma, kept herself constantly busy with pious works like the construction of temples, parks and step-wells and built the temple of Rāmanārāyaṇa in Brahmapuri to serve as a memorial to Rāma (vv. 35-6). Three verses are devoted to the praise of the *prāśasti* (33-4, 40). Verse 37 is of an imprecatory character. Lastly, the Marathi portion specifies the date, grants, the author and the scribe (*l 27* and the three short lines).

The epigraph, which is styled *prāśasti*, was composed by one Vāgdēvatābhāṭṭa¹ and inscribed on the slab by one Jōiyā, son of Rāmēya, a resident of the village Nōvarā.

The grants made by Lakṣmi for the enjoyment of the god (*dēva-bhōga*) Rāmanārāyaṇa consisted of a village named Bāṁdhadēgamīvā, two *malas* (fields where fruit-trees are grown) and three oil-mills.

Turning to the historical information afforded by our record, we find that the Yādava emperor (*Yādava-cakravartin*) Śīṁha² is described in very vague terms attributing to him a sole (*ekachchhatra*), long

1. Böhler's view that the *prāśasti* was composed by the poet Kavirāja, whom he identified with the homonymous author of the *Rāghava-nāndavīya*, cannot be accepted, for in *l 27* Vāgdēvatābhāṭṭa is clearly described as *prāśastikarū*. This was first hinted at by Shri Khare, *SMHD* I, p. 78. But his ascription of this view to Burgess is incorrect.

2. Böhler thought that Śīṁhaṇa was also known as Śīṁhamēḍha. Vide *ASWI*, III, p. 86. This suggestion was evidently based on a misreading in verse 9 of our inscription. But, as shown below, the correct reading is Śīṁhameya, not Śīṁhamēḍha as held by Böhler.

reign and success against his proud, powerful enemies. Leaving aside the general description,¹ Khōlēśvara is styled as a very eagle in crushing the pride of the serpents that were the Gurjaras, a very lion to the host of the maddened elephants that were the Mālavas, and an axe in destroying the line of the Abhīra kings (v. 8). We have already discussed these achievements of Khōlēśvara at length in connection with an earlier inscription.² He was probably succeeded by his son Rāma, also called Rāmacēva³ and Rāmarāja,⁴ as a commander (*sainyādhipati*) of Sīnghāna. He naturally claims the larger portion of the record. But bereft of all hyperbole, the only piece of historical information that we get about him is that once at the command of his master he led a campaign against the Gurjaras; passing through many districts (*viśayas*) he reached and crossed the Narmadā and fought a severe battle with the Gurjaras; initially he seems to have achieved some success, but ultimately he lost his life in the battle. Although nothing is stated about the outcome of the war, there can be no doubt whatever that it ended in a tragedy for the Yādavas.

According to Bühler, the Gujarat expedition led by Rāma probably took place towards the end of the second or in the beginning of the third decade of the thirteenth century A.D. and the Gujarat adversary of Rāma was Rāṇā Viradhabala, the son of Lavaṇaprasāda.⁵ This view, however, is not supported by the available evidence. As pointed out by R.G. Bhandarkar,⁶ the fact that Rāma's son was a minor and his (Rāma's) sister Lakṣmi was acting as a regent on his behalf at the time when the record was put up shows that the battle in which Rāma met with his death could not have been fought long prior

1. Khōlēśvara is described as the very staff of Yama, evidently to his enemies, preceptor of the art of giving protection to those seeking shelter and as an *acārya* in the art of installing (or rather reinstating) kings. *Vide* v. 9. *Virudas* of similar import are said to have been assumed by him in the Sakalēśvara temple inscription, II 25-26.

2. *Supra*, pp.10 ff. The suggestion of Buhler that the Abhīra chief defeated by Khōlēśvara should be identified with Narasimha I, the Ballala-Yādava king of Dvārasamudra (ASWI, III, p. 86), is no longer accepted by historians.

3. Verse 14.

4. Verse 10.

5. ASWI, III, p. 86.

6. *Collected Works*, III, pp. 154-55.

to A.D. 1240, the date of the inscription. That the battle did not take place so early as the end of the second or the beginning of the 3rd decade of the thirteenth century, as suggested by Bühler, is also indicated by the fact that as late as A.D. 1228, Rāma's father Khōlēśvara was at the height of his career, as known from his Sakalēśvara temple inscription of that year. Similarly, the Vāghēśa chief Visaladēva, and not Viradhavala, was the Gujarat adversary of Rāma, for Viradhavala breathed his last and was succeeded by his son Visaladēva as a *mahamāṇḍalēśvara* under the Caulukya king Bhīma II in V.S. 1295 (—A.D. 1237).¹ It is pertinent to note in this connection that in the Kadi grant, dated A.D. 1261, Visaladēva describes himself as 'the submarine fire that dried up the ocean of Siṅghāṇa's army' (*Siṅghāṇa--sainya--samudra--saṁśoṣaṇa--vadavānala*).² In the Dabhoi inscription also he claims to have successfully fought with the Dakṣiṇēśvara.³ It follows from these facts that Rāma's Gujarat expedition took place sometime between A.D. 1237, the date when Visaladēva succeeded his father Viradhavala as *mahamāṇḍalēśvara*, and 1240, the date of the inscription under consideration. Visaladēva must have fought this battle on behalf of his nominal overlord, Bhīma II.

Rāma, like his predecessors, was a Śaiva by religion;⁴ but his sister Lakṣmī was a devotee of Viṣṇu in his man-lion form.⁵ Unfortunately, we know nothing about Rāma's minor son, not even his name.

Of the localities named in our inscription, Brahmapuri, where the temple of Rāmanārāyaṇa was situated, seems to denote a Brāhmaṇa settlement round what is called Khōlēśvara's Māṭha which actually represents the Rāmanārāyaṇa temple built by Lakṣmī. The village Bāṇḍhadēgāīnvā, which was gifted to this temple, and Novarā, the residence of the scribe, cannot be identified.

1. H.C. Ray, *Dynastic history of Northern India*, II, p. 1032.

2. *IA*, VI, pp. 191, 212.

3. *EI*, I, pp. 20ff.

4. Verse 25.

5. Verses 35-36.

TEXT

1. ॥ ओ । लोलालोलकपोल॑पालिविषलहृतांवृधारामिलदृमृ(दृमृ)दीमंजूल॑
भांहति-द्वनिरमृदृ॒द्विदिमांद्वरः ॥ भवतदातमनोरथानिव करे विभ्रन्सदा॑
मोदकाम्बेयः सिद्धिसमृद्धये भवतु वः स श्रीगजेद्वातनः ॥ १ [॥ *]
ओप्राह्लाङ॑(ह्ला)॑-
2. दि-वचः-प्रवास्त्रभृवनालोकं कं दीपयमाः प्रजापंकजिनो॑विकासविलसत्त्वात्तैङ-
विवत्तिवः । शङ्क(श)॑व्रह्मसमृद्धिसांद्रलहरोहेलामृगांकभियो वाम्बेद्याः
प्रणतानवंतु॒॑ करुगापीपूषपूषग्नि॒॑ वृजः ॥२॥१३ दृप्यदृद्वुजं पवरिवारणघटा-
3. वक्षस्तदीपाटनोद॑चद्वुस(स)ह॑श्वसंघनव्वरभेणिभियं विभ्रति ॥
एकव्व(च्छ)त्रमतीव॒॑ तिनेत्यशोहारंकशृग्नारिष्ठो(णि)॒॑ तिहे यादव-

1. Bühler, "कपाल॑".
2. Buhler, "दृमृणो॑".
3. " " "नूदृ॑".
4. " " विभ्रतसदा॑.
5. Metre, *Sardulavikridita*.
6. " " "ह्ला॑".
7. Bühler : "ल्येकैक॑".
8. The scribe had first engraved short medial *i*, but later cancelled it and added the correct medial sign (*i. e.*, *i*).
9. Bühler, "शङ्क॑".
10. " " read प्रणवावदंतु॑ but suggested in a footnote that it was meant for प्रणतानवंतु॑. However, the stroke for *ta* is quite clear.
11. Bühler, "पूणि॑".
12. Metre : *Sardulavikridita*.
13. " " "टोत्पटनो॑".
14. Bühler, "दृद्वुससह॑".
15. " " left the three letters after श unread. In the second of these letters the scribe had by mistake engraved short medial *i*, but later corrected it, realising his error.
16. Bühler : "शृग्नारिणी॑".

चक्रवत्तिनि चिरात्पृष्ठीं प्रिया भुजति । ३।¹ जयति जगति धन्यो
मोदगला[ना] स वंशो विश्वपु-

4. इष्यदोषिद्वित्त्वयुजप्रकाशः ॥ हिमकरहरहृरहकारकपूरमृक्तापटसधवल-
कीर्तिकांतैविद्वावकाशः ॥ ४ ॥² एकस्त्रिविकमसुतोभवदत्र वीरः
खोलेस्व(श्व)रः⁴ सहस्रधर्मसमूहमूर्तिः ॥ यः कुंभयोनिरिव दृप्तसमस्त-
वैरिड्या-

5. जांदुराशिमसिलं चुलुकीचकार ॥ ५ ॥⁵ चरितकुसुमसंपत्सोरभास्याद-
माद्यद्वृष्टमधुकरराजीराजाना जगत्वा(त्याम्) ॥ अभिमतफलनान्ना
मोदगलाहृदिजाना⁶मिष्यमिह कुलवल्ली वृद्धिमाकरप्रमेतु ॥६॥⁷ लक्ष्मी-
वान्वत्तुसत्व(श्व)⁸वानय म-

6. हातांभीवदानूपिमात्कि वर्ष्योऽवृत्तैवाम मृदगलनुनेः संतान¹⁰रत्नाकरः ।
दिल्लो(श्वो)¹¹शोतकुदेकमदभृतरञ्जोतिर्जयमंगलं समाजिक्षममूर्तिः(त्वि)-
विकमसुतो यज्ञेय खोलेश्वरः ॥७॥¹² गर्जद्यूर्जरवपंतपंवलनव्यापारताश्यर्कुति-
मर्दित्वास्त्रव-

7. मत्तिष्युरपति प्राप्नामार¹³वं वानमः ॥ कूरामीरनरेद्रसंततिलताष्ट्रेदे¹⁴ कुठारो
नृपो नामूनो भविता भवत्यपि न या खोलेश्वरसात्रमाक् ॥८॥¹⁵ [ए]ष
क्षीयमवद एष शरणवाणीकदीक्षागुरु राजस्या¹⁶पदकाद्यकीशस्त्रियावा-

1. Metre : *Sārdulavikṛtidita*.

2. Böhler : "स्नातः" ; Khare : "कांतः".

3. Metre, *Malini*.

4. Böhler, खोलेश्वरः .

5. " *Vasantatilaka*.

6. *Na*, being formed like *ta*, was likely to be mistaken for the latter ;
the scribe has, therefore, given the correct form of the letter alongwith
the serial number of the line (5) on the top of the slab.

7. Metre : *Malini*.

8. Böhler, "सत्वः".

9. Böhler, "व्युत्त".

10. " , संभावः".

11. " विद्वोः.

12. Metre : *Sārdulavikṛtidita*.

13. " प्रग्राधारवरः.

14. Böhler, धूरामीरनरेद्रसंततिलतोष्ट्रेदे.

15. Metre, *Sārdulavikṛtidita*.

16. Medial *a* above the letter.

8. चार्य एव स्वयं(यम्) ॥ एव देविवनेषु वावदहनः श्रीसिंहसेष्ठप्रभु निश्चितं
स्ववधावमृद्य सदृशाकोन्योमवद् नृतले ॥६॥² विद्वित्विकुलारामशस्त्र-
शास्त्र³कृतव्यमः । कलाविलासिनीकामो रामः लोलेश्वराद्यमृत् ॥१०॥⁴
रामराजगृहोता सृष्टिसोक्तिकनिषिद्धिता ।

9. त्रिलोकीकामिनोकंठे हारयच्छिः स्कुरत्यहो ॥११॥⁵ सौमार्यं तस्य कि
वृ(वृ)मो⁶ रामस्याद्भूतकपिणः ॥ कुलनारीव वीरथीर्यत्रैकव रति वचे
॥१२॥⁷ वादेष्या मुदितं शिष्या⁸ विकसितं शोर्येण चोन्मीलितं स्यागेनोरुल-
सितं भवेन¹⁰ चकितं थे ॥¹¹

10. पोमिशृङ्गं(उड्डं)भितं(तम्)¹² ॥ काभ्यत्की¹³रपयोषिविज्ञमभृता¹⁴ कीर्त्या नभो
नृषितं रामे राजनि धर्म¹⁵जन्मनि न कि¹⁶ हृष्टप्रकरण्यनितं(तम्) ॥१३॥¹⁷
वयेकवा¹⁸ मृदा स्वामिकार्योत्सवतसंभ्रमः । शृणुमे रामदेवोसो वीरो रस
इवागभाक् ॥१४॥¹⁹ अत्युच्चलतुगतुर्-

1. Bühler, "सिंहसेष्ठ".

2. Metre, *Sārdulavikṛidita*.

3. .. शब्दवास्तवः.

4. da, which was left out at the proper place, is given together with the serial number of the line (i.e., 8) above line 1.

5. Metre, *Anusūbhi*.6. Metre, *Anusūbhi*.

7. Bühler, वृमो.

8.

9. .. मुदितशिष्या.

10. .. न — — . But the stroke for *ye* is quite clear in his phot zincograph, and *na*, which was left out by the scribe by mistake, is given above line 1. There is a *kakapada* between *ye* and *cha* to indicate that a letter (*na* in this case) is missing here.

11. Bühler did not read this letter,

12. .. यामिशृङ्गंभितं.

13. At first the scribe engraved short medial *i*, but later, realising his mistake, he cancelled it and added the long medial *i*, as required.14. Bühler, भृतो. Originally, the scribe had engraved a *prahamātrā*, but cancelled it later and added the *a* mark.

15. Bühler, पृष्ठः.

16. Bühler, कि न.

17. Metre, *Sārdulavikṛidita*.

18. .. जनेकदा,

19. .. *Anusūbhi*.

11. गृहमैवलगस्त्वरकृं(क्ष)णैमहोरजोमिः । सूर्यं तिरोधाय जगाम राम-
स्तेजोधिको नो सहतेन्यतेजः ॥१५॥³ रणैरसरभसप्रसृमरदलमकराकर-
परोतसवैगः । युद्धत्वंहयापि वीरधियेष विरराज रामजलशारी ॥१६॥⁴
वीरधियेव रामांगपरि-

12. व्यंगोत्कथा तदा ॥ तिरस्त्वाक्वीपाचिर्निशाकारि रजोमयी ॥१७॥⁵
कोषमंथाचलक्षुभ्यरामशीयंमहोदयेः । उल्लसासासिधारासा(स्य)⁶ कालकूठ-
छटाद्युषिः । [। *] १८ ॥⁷ अमातीष¹⁰ वभृस्तानि रामस्यांगे परीयसि ॥
वहिगंतानि शोयर्णि परागपट-

13. लछ(च्छ)लात् ॥१९॥¹¹ कमेण विषयांत्सर्वास्त्वय¹² रथा खोलेशानंदनः । अवाप-
नमंदा रामो योगीव वह्यमावतां(ताम्) ॥२०॥¹³ नमंदा लोलहल्लोलवालैरा-
पूरिता¹⁴ वनो । रामहस्तचलस्त्वद्ग¹⁵धाराजलमर्दिव । [। *] २१ ॥¹⁶
अन्नातरे महो(हा)युद्धमधूद्रामस्य गृजंदे(रः) [। *]

14. यं(य)न संगरसंकृदो¹⁷ रामो यद्व इवावस्त्रो ॥२२॥¹⁸ कठे निक्षिप्तमूकता-
वलिरत्नमतिकन्यस्तकस्त्रूरिकाभिःकणांतोद्योतितालीवलवलयवलचवाक्येणी-
विलासेः । सोतकंठो वाजिपृष्ठे¹⁹ करतलकलितेनासिना राजमानो
मुक्तिशीतायिकाया वर इ-

1. Böhler, "गमाणां.

2. Böhler, "द्युणः".

3. Metre, *Indravajrā*.

4. " रथः.

5. " *Giti*.

6. " " "दीपातिः".

7. " *Anupubbh.*

8. " " "धारास्य.

9. " " ".

10. " " "अचातीव.

11. " " ".

12. " " "कर्णणविषमाम्सवी".

13. " " ".

14. Böhler, "जालेंगपूरिता ; Khare, जलैरपूरिता.

15. " " "वलत्त्वद्गः".

16. Metre, *Anupubbh.*

17. " " "—संगर-क—.

18. " " ".

19. " " "साकंठा-जित—.

15. व^१ वदूशे रामदेवः प्रसिद्धं । [१ *] २३ ॥^२ भास्वानिव तमस्तोमान्नादृष्टे
पन्नगानिव [१ *] विवेक इव रागादीभैरविणो विदशार सः ॥२४॥^३
चंद्रगयातोष्ट्र (च्छ)लद्भूरिवैरिसंघशिरोवृजः ।^४ वीरमाहेश्वरो रामो
द्योमतिगम[पृष्ठ]जत् ॥२५॥^५ रामबीरयशोनीरा सुर-

16. स्त्री^६मूखपंकजा ॥ ततः क्षणाद्भूद् व्योम तरसी हंसशालिनी ॥२६॥^७ उदितः
परमितु तुमुले लतदसिधारारणवणारावः ॥^८ पदकमल^९बलम्भूपुररथ इव
वीरधियं कोपे ॥२७॥^{१०} चंचलत्तद्गप्रभाजालमिलद्रामस्तु^{११}विस्मितः ॥
कालिन्दीजात्र्हवीराविरसंगम-

17. अकोप्यदृष्टत । [१ *] २८ ॥^{१२} कि भोद्धम् किम् कर्णं एष किमयं
द्रोणोववा भार्गवो वीरोसाविति तकिताद्भूतवलो रामः स कि वर्णयते ॥^{१३}
परश्चाद्गच्छुटितानि गृजंरविरङ्गानि ले लेवरी वक्त्रव्यवतदिषुप्रहे
[परि *] वलस्त्वभानुवंशं का वयुः ॥२९॥ [१ *]^{१५} केचित्पावं-

18. चंद्रमंडलगतं लक्ष्मीतवाचक्षते तमन्ये कवयं कुरुगमपरे छायां घराया
जगुः ॥ जानेहुं पुनरत्र तस्य महूतो^{१६} वीरस्य रामस्य तो एकजंतसंगररंग-

1. Bühler takes it as forming part of the last line, but the letter is clearly visible at the beginning of line 15.
2. Metre, *Sragdhara*. 3. Bühler, रासा०.
4. .. *Anushtubh*.
5. Bühler, लहूगवारोऽस - - वैरित्यं विशिरोऽह्यः.
6. Metre, *Anushtubh*. 7. Bühler, "श्री०
8.
9. Bühler, "लसदस्त्वैर्धारारणवदणाराचः. In a footnote he suggests to read it as लसदस्त्रैर्धोरो रणत्ववणाराचः.]
10. Bühler, *पदकतल*०. 11. Mette, *Aryā*.
12. .. द्रोमय०. 13. .. *Anushtubh*.
14. .. वध्यते. 15. .. *Sārdulavikṛtīta*.
16. .. —म—.

वंगितचमत्कारप्रशस्तेलिपि(पिम) ॥३०॥¹ यागः संगर एव यज्ञवसुधा
रेवातटी रि(त्र)स्त्रिजो योद्धारः पश्चवदतानरिभटान्तु².

19. त्वा बहुद्वृटान्³ ॥ कैवल्यं कलमदभूतृत्युत्तिमेक(कः) स
वीरस्तदा रामः सू(शु)र⁴हुताशने हविरिव⁵ प्राणानहो(हो)यो⁶दसो ॥३१॥⁷
असारेण ससारं यो द्विभूतेन चतुर्भुजं(जम्) ॥ बुर्गुहीतवान् राम⁸
कस्तस्मादधिको विनिक् ॥३२॥⁹ सुमनोभरपरिक-

20. रिता जयति धीरामकीर्तिकल्पता ॥ प्रदुपरि परिमलसुधा विलुठति
वादेवतार्थंगी ॥३३॥¹⁰ उदंवद्वायीशप्रवरकविराजाण्णव¹¹जनिः प्रशस्ति-
धीरेदा सुलितपदन्याससुभगा ॥ स्फुरद्वायाकूतप्रकटितरसः राममुर-
जिम्मन्त्रकासारेस्मि-

21. न(न)तिमहति हंसीव रमतां(ताम्) ॥३४॥¹² यातो लोलेशपुत्री भर-
हरिचरणाभोज¹³लवधप्रसादा लक्ष्मी धीरामसूनोरतिविततमहाराज्यभारे
निष्पत्ता । प्रासादारामवायोप्रभुतिवहुतपो(रो)दप्र¹⁴वर्णकनिष्ठा

22. प्रासादं वह्यपुर्या(यी)¹⁵ विलितमकरोद्वामनारायणे सा । [+] ३५॥¹⁶
देवाचर्चातु¹⁷ तपस्यु राज्यविधिकृ¹⁸ प्रासादकायेष्वहो लक्ष्म्या¹⁹स्तम्भ-
नसोदधानमवल²⁰ घते मनाग्निवस्य(यम्) । य-

1. Metre, *Sardulavikridita*.

2. Böhler, योगः स पर एव यज्ञ-वुधारे - - - रित्तिजो यो द्वारः पशुव - - -
रि - - - . Khare, यागः संपर्य एव यज्ञवसुधा रेवात तीरे द्विजो योद्धारः
पशुवदतानरिभटान्².

3. Böhler, - - - - यन् , Khare, °त्वा वह - - टान् .

4. .. शूर⁴. 5. Böhler, हविरिवं.

6. .. "नहोयी".

7. Metre, *Sardulavikridita*. For a similar idea see *Venisaamhara*, I.25.

8. .. *Anusubhi*. 9. Metre, *Arya*.

10. Böhler, °जाण्णवं.

11. .. *Sikhariṇi*.

12. .. नवहरिवर - - - ,

13. .. °तपोदयं.

14. .. °पुर्या.

15. .. *Sragdhara*.

16. .. देवाचर्चातु.

17. Böhler, राज्यविधिकृ.

18. .. लक्ष्मी¹⁹.

19. .. °स्तम्भनसोदधा - - - .

23. द्वा स्त्री(?)नरकेसरिप्रभुपदं प्राप्तप्रसादस्फुरत्तारस्कारपरं प्रकाशक्षिते^१
चित्तेन^२ चित्रीयते ॥३६ । [। *]^३ देवभोगकृते वत्तं पापादि हरतो हठात् ॥
अपि कल्पजातेः पुंसो नरकान्नाहित

24. निष्ठुतिः ॥३७॥^४ प्रीढस्त्वयागे स रामो नयविनयविदामवगच्यस्त राम(मः)^५
शोष्यस्वामी स रामो हरपवकमलध्यानधीरः स रामः ॥ शहृगाधीशैस्त
राम^६ कवितात्वचत्तां^७ स्तुत्य एकः स रामस्तत्व(स्व)जानान्त^८ स रामो नि-^९

25. जृक्षुलसरसीराजहुंसः स रामः ॥३८॥^{१०} रामः पट्टकंगोष्ठयां^{११} विहृति
कवितास्थेय^{१२} राम^{१३} कलाविदकेत्यां(हया)मास्ते^{१४} स रामः समरभर-
कथालापलीलासु रामः ॥ रामः संगीतचारावनिष्ठु^{१५} नटन-

26. ^{१६}टीवालगोपात्तदेले रामो रामस्त रामस्त्रिजगति सुमहान् कोयमद्वृतवादः
॥३९॥^{१७} स्फारयंती मुहू रामनारायणप्रसामाः । जाग्रहवीद पुनात्वेया
प्रशस्तिर्भवनत्रयं(यम्) ॥४०॥^{१८}

1. Böhler, नरके स पिष्टु पदं. 2. Böhler, ^०स्फुरत्ता - - - - पुर०.

3. The last two letters were left out by mistake and after inserting the *bakapada* mark indicating the place of the missing letters were added above the line.

4. Böhler, वित्तेन, 5. Metre, *Sārdulavikridita*.

6. Metre, *Anusūbh*. 7. Böhler, रामो.

8. Böhler, लक्ष्मीधीशैः 9. .. कवित्वत्वचत्तां.

10. .. तत्वजानी.

11. According to Böhler, line 24 ends with रामो and the next line begins with [नि], but the stroke for नि is quite clear in the facsimile at the end of line 24.

12. Metre, *Sragdhara*. 13. Böhler, पट्टवकंगोष्ठयां.

14. Böhler: कवितास्थेयु. 15. .. केल्या - - .

16. .. संगीतरा-द्वनिष्ठु - - .

17. Last three letters of the last and the first letter of this line were left undeciphered by Böhler.

18. Metre, *Sragdhara*. 19. Metre, *Anusūbh*.

27. स्वस्ति^१ श्री^२ संकु^३ ११६२ सावंती संवत्सरे^४ । कातिक मुढ^५ व १०
देवमोगा^६ दत् प्रामु^७ १ वारदेवगावा^८ । मले: २ याणे ३ वारदेवताभट्ट^९
प्रस्तिकर्ता ॥^{१०}

× × × ×

(Three short lines at bottom right)

¹¹विताणो नोवरा जोइया रेमेयवृ(?)त् प्रस्ति^{१२} कं

1. Bühler has left it undeciphered.
2. .. and Khare, श्री.
3. Khare, संकु.
4. Bühler, संवत्सरे.
5. .. मुढ़०.
6. .. वारदेवगा.
7. .. — संकु — — .
8. .. महेनं गा ; Khare, वारदेवगावा.
9. .. वारदेवता — — ; Khare, वारदेवताभट्ट०
10. .. प्रस्ति — — ; Khare, प्रशस्तिकर्ता ; Tulpule: प्रशस्तिकर्ता.
11. Of this portion Bühler could read only two letters, viz., जा या, Khare read it as follows: + + + जोइया व मया स + + तु प्रस्ति. Tulpule was the first to read this portion completely.
12. Tulpule, प्रशस्ति.

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ERRATA

<i>Pages</i>	<i>Line</i>	<i>Read</i>	<i>For</i>
3	6	and as the	and the
3	18	portion	protion
10	20	repulsed	repalsed
11	13	Hemādri	Hēmardi
13n.3	4	the	that
14	14	Khōlēśa	Khlōēśa
16	2	had	had had
20	20	between	betbeen
30	19	[स्मादा]म्	[स्माद]म्
31	5	*हंघती	*हवती
39	10	Sēmañ	Sēma
39n.6	1	<i>Jarjjaratram</i>	<i>Jarijaratram</i>
40	25	sprinkled	sprinked
42	1	सर्पः	सर्पः
42	13	०विश्वालकृति	०विश्वालकृति
43	10	सद्देवो	सर्देवो



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